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*Why we should study the Old Testament.*

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EVERY Christian disciple, student or no student, should be well grounded in Old Testament knowledge, for these among other reasons :

I.

Because the Old Testament writings came in old time not by the will of man, but through holy men of God, who spake as they were moved ; or impelled, or "borne along" of the Holy Ghost. If there was not another reason under the sun, that one would be reason enough for the most persistent study. We want to know what the Holy Spirit taught these men.

II.

Because Christ himself, the author and finisher of human faith, and who knows what is needful to a strong and comprehensive faith, has told us to search these same Scriptures, saying they testified of him and because eternal life is in them.

III.

Because Paul declares concerning them that they are *holy* Scriptures, a fact which distinguishes them from all other Scriptures or writings. The world may be full of books, and Christendom may be full of devout and religious books, but they are none of them entitled to the lofty designation "holy." When books are pronounced "holy" by inspired men, it means that they are something more than mere "literature." When Moses drew near the burning bush, he was commanded to take off his shoes. In any other sort of "burning bush"—no doubt the flames curled and the smoke ascended in just the same way—and the bush burned accord-

ing to the same laws of combustion, but Moses never took off his shoes to them. Critics, take off your shoes ; the book you approach is a HOLY book.

## IV.

Because as Paul told Timothy these same Scriptures were able to make him wise unto salvation. The light of life was in them. We who have eternal life want all the more to study up the original sources of life-giving wisdom. They had great libraries in ancient times, but in none of them do we have traces of any other book which could make people wise unto salvation. This one book stood alone in all the ages.

## V.

Because these old writings were the religious text books of Zacharias the priest, of Anna the prophetess, of old Simeon, of Cornelius, and the Eunuch, and of a great multitude of devout men from every nation under heaven before they heard of Christ. We shall find it immensely to our advantage to be familiar with teachings which made them so devout.

## VI.

Because so many past generations of good men have loved these same books, above their chief joy, and have gone to heaven by the light of them—all the patriarchs and the prophets—and the godly of the old regime. They were great students of such parts of the Old Testament as existed in their respective generations. It is good for us to taste their spiritual diet and know how to make bread for ourselves out of that old corn of the land. The barley of the old covenant mixes well with the fine flour of the new.

## VII.

Because Peter tells us to take heed to those old writings, which he calls a sure word of prophecy, a light that shineth in a dark place. There are not a few dark places yet in the world's future and in great doctrinal subjects on which we need light that is stored up for us there and nowhere else.

## VIII.

Because we are specially notified that the things written aforetime were written for our admonition, upon whom the ends of the world have come. Not unto themselves but unto us did they minister the things that are now reported unto us. Then by all means as we respect a call from God, let us heed Old Testament messages sent to us also and not to the Jews only.

## IX.

Because the Old Testament is a book of beginnings as the New Testament is a book of endings,—the beginning of the sun, moon and stars, the beginnings of life, the beginnings of man, the beginnings of sin, the beginnings of redemption and the beginnings of all the revelations of God. Let us begin at the beginning.

## X.

Because that old book is a key to the history of human kind, a key to the origin of nations and the starting point for all human research; without it we are all adrift at sea; without it human history would be incoherent and inexplicable. Let us all start right with a right working hypothesis at the outset.

## XI.

Because it is the foundation substructure of the whole New Testament. The old Latin aphorism translated says: "The New Testament is latent in the Old; the Old Testament is revealed in the New." The two are correlate like a pair of oars, or a pair of wings. They work together as parts of a common revelation. We cannot discard one oar or one wing, but must handle them both in connection with each other.

## XII.

Because it is of transcendent importance to have a historical Basis for a Dogmatic Faith. All religions seek to find such, and where they are ancient, depend much upon them. In this essential Christianity leaves them all behind. Especially is this seen in the old faiths of Asia. Wherein they deal proudly, the Old Testament towers above them. It presents a historic basis coeval with human history.

## XIII.

Because a thorough understanding of all the circumstances attending the giving of the fiery law is an indispensable prerequisite to an understanding of the whole scheme of grace. It is an oversight, too, that the laws of the ancient Hebrews do not receive some attention in a theological training. We call them Jewish and local, but they form a sure foundation for all just jurisprudence; and justice is to be recognized before grace can come in at all.

## XIV.

Because it contains that marvelous system of grace of a provisional nature, which operated in connection with the real law, furnishing temporary and provisional respites, absolutions and deliverances, until the real system of grace could be set up, which redeemed all the pledges of the old system.

## XV.

Because the Old Testament contains the plan of Christ's life : for Christ's life had a plan : a substitute has his work marked out by the conditions and liabilities of his principal. Christ recognized this predetermined plan and always conformed to it as the representative Israel. Hence all such expressions as these : "Thou art my servant, O Israel, in whom I will be glorified." "Out of Egypt have I called my Son"—"as it is written"—"that it might be fulfilled"—"for thus it becometh us to fulfill."

## XVI.

Because it is the book that entered into the religious life of Jesus. The Law and the Prophets were his mother's Bible. The Psalms of David were the songs of His childhood and the meditation of his manhood ; many of them were ante-natal utterances by himself. In an Old Testament atmosphere he lived and breathed. The book that so entered into the spiritual life of Christ must ever be a wonderful and awe inspiring book to us. We are told we should not worship a book—we do not worship a book—but like Israel of old when we hear the word of God, we bow our heads and worship. Again, take off thy shoes and bare thy head.

## XVII.

Because it contains many yet unfulfilled prophecies. Some that are only partially fulfilled—and some that are to have a double fulfillment—their completions are ahead ; they will certainly come in due time ; they may be sealed till the time of the end, but at eventime it shall be light ; though this vision tarry, wait for it ; it will surely come ; it will not tarry. Give heed then to the sure word of prophecy and keep reading them over till all is fulfilled.

## XVIII.

Because its types and symbols also have not yet exhausted their significance. Deeper meaning and wider sweep of application disclose themselves as the ages wear on. Take for example the results prefigured in the fall of Jericho, the ingatherings, the harvest periods, the various feasts of the Jews, ending with the transcendent jubilee and the return of the ransomed—the pleroma is ahead and a mighty pleroma it is to be—a small column of Jews was back, but a vast cavalcade of the nations is ahead. "Return ye ransomed !"

## XIX.

Because it is a book of precedents in the divine administration of human affairs. Law practice has its precedents, and medical practice has its precedents, and so has God's legal practice and God's



moral practice. The Old Testament is full of guiding and test cases, showing how God deals with individuals and with nations under every variety of moral conduct. These precedents form the rule to-day. They are not repeated in didactic statement in the New Testament.

#### XX.

Because it contains descriptions or practical definitions of the theological terms used in the New Testament. Any full modern dictionary illustrates this, where we have a dogmatic definition given in synonymous words, attended with a pictorial representation of the thing defined. Words may change their meaning, but emblems and pictures do not. If there is doubt about the etymology of the word, appeal is made to the picture. In the New Testament we have the words atonement, justification, sanctification, reconciliation; in the Old Testament we have the process pictured out. Does any man puzzle over the meaning of New Testament expressions? Let him go back to Aaron's altar and enter the primary class again.

#### XXI.

Because in the Old Testament we have such minute and powerful delineations of human nature acting itself out under every conceivable variety of moral condition, all presented unerringly without flaw and without partiality. The number of these delineations and touches of character run up into the thousand, so that if one were to be only a student of human nature, the Old Testament would be worth to him more than a hundred Shakespeares; no man who wishes to understand human nature can afford to be a superficial student of the Old Testament.

#### XXII.

Because in the Old Testament we see exhibited so clearly the mode of co-operation of the divine and the human in the affairs of every-day life. We see the cog wheels working into each other with perfect adaptation.

#### XXIII.

Because in it we see the divine arm made bare in general providence and special interventions. He who wants to think intelligibly on the "divine immanence" and the "divine transcendence," let him begin at Genesis and study down, and he will not easily be misled by any other teaching.

#### XXIV.

Because that in it the very heavens are so often opened and there appear such bright and seraphic visions of the unseen world.

The ministry of angels, taken as an understood thing in the New Testament, is illustrated more in detail in the old ; a ladder to heaven, with angels ascending and descending, is only one of the pictures, and so with a multitude of other things. Primary lessons are not supposed to need repetition.

## XXV.

Because it is brimful of the rich and ripe experiences of the saints of the olden time, stored away there to be food for us in the latter days. In it are found the Psalms and hymns of the golden temple ; in it is the first part of the great song of Moses and the Lamb, rehearsed in partial form at the shores of the Red Sea, but to be repeated in grander form with the full chorus of the redeemed ; ten thousand times ten thousand and thousands of thousands on the sea of glass.

## XXVI.

Because in it we trace, as we do a river's course, the gradual unfolding step by step of God's plan of eternity for the redemption of man, the confirmation of angels and what is higher than all else the glory of Christ and his exaltation to the new headship over the creation. Men tell us of the saving efficacy of a knowledge of the historic Christ. But as there is a Christ of history, so there is also a Christ of promise ; then a Christ of type and shadow and then a Christ of explicit prophecy—a Pre-Historic Christ—the knowledge of whom was as truly saving to those who had it as ours is to us. We cannot afford to be measurably ignorant of 4,000 years of such precious history. Nor can we presume to speak of the volume of the book which contains it as one to be treated "the same as any other book" which puts in no claim of God for its author.

## XXVII.

Because in it we are brought into companionship and kinsmanship with all the holy men of the past—Abel, Seth, Noah, Abraham, Moses and Aaron, and Samuel among the prophets, and a host of godly men and women, who now form the cloud of witnesses over head and have entered into the family in heaven. Let us keep track of the wondrous genealogy.

## XXVIII.

Because the old book is an arsenal of spiritual weapons, a storehouse of helps and protections and preventions and nourishments for the enlightenment of the understanding and the delectation of the Christian spirit. It is a record of battles and triumphs of faith and hope which we are to repeat ; a portrait gallery of heroes whom we are to imitate ; a museum of captured banners, swords and

shields of the mighty taken in battle and laid up as was Goliath's sword at Nob under the care of Ahimelech; a treasury of weapons of warfare which had been victorious for the saints and had put to flight the armies of the aliens and which were good for all time.

### XXIX.

These reasons may be greatly multiplied, but we set out not to exceed twenty-five or thirty, and so as we approach the end we say the old book ought to be studied devoutly on bended knees as a corrective to the religious drift of our day and the secularized treatment of those who call themselves "critics" of God's word. The conviction holds us firmly that quite a number of these destructive aberrations would not have such sway if more of the Christians of a generation ago had been better instructed in the elementary principles of the faith as are taught in the Old Testament. The "moral influence theory of the atonement was never generated at Aaron's altar."

### XXX.

And, finally, because so often, when students leave the seminary, they discover the need of more extended knowledge of the Old Testament than they have ever had, and find themselves driven to the study of a new class of books, not those which deal with the mere outward shell—authors, dates, literary characteristics and similar things—but those which take him direct to the tabernacle and altar, to sacrifice and offering, to the manna and the smitten rock, and to Zion, not to the Zion of the critics, but to Zion, the city of our solemnities, and Zion, the city of the Great King.

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## *Christian Terminology in Chinese.*

BY REV. JOHN C. GIBSON, SWATOW, E. P. M.

### *First Part.*

**A**MONG the many interesting questions of language with which we have to deal in China, an inquiry is urgently called for into the sources and the fitness of the theological and religious terms which we commonly employ.

Many are derived from Buddhism, some from Confucianism and some perhaps from Taoism; while others have been originated more or less happily by Christian teachers. It is no easy matter to say how far the terms thus derived are fitted to convey purely Christian ideas, and how far they still carry with them the associations of the false system from which they are borrowed, or of the errors of those who first employed them. The difficulty is perhaps

increased by the fact that not a few of these borrowings were first made by the Roman Catholic missionaries and have come to us through this channel.

My object in this paper is to call attention to this subject, as urgently demanding treatment by the few among us who are competent to do justice to it, as scholars, as theologians and as devout students of the word of God. It was slightly touched by Dr. Martin in a paper read before the Missionary Association of Peking, which was afterwards printed in *THE CHINESE RECORDER* for May, 1889, pp. 193-203. Some further remarks were contributed by Dr. Eitel in a review of this paper, which appeared in the "*China Review*" for Nov.-Dec., 1889, p. 200.

The former of these writers views the Buddhist influence chiefly as a helpful preparation for Christian teaching, while the latter justly points rather to the danger of doctrinal corruption which may result from it. Each point of view has its value, and the whole subject is full of interest.

There are two dangers against which we need to be on our guard.

One is the tendency of new missionaries to accept without question the phraseology which they find already prevalent in the mission which they join. Being at first incompetent to judge for themselves, they are apt to adopt phrases which represent the errors of their predecessors, and by the time they have acquired some knowledge of the language their judgment is already warped by use and habit.

Another danger arises from the impression which we are apt to form that the native Christians at least must know their own language and how best to express Christian ideas in it. This impression is seriously misleading, for three reasons at least:—

1. The native Christian has formed his religious vocabulary, as a rule, not independently, but by imitation of the missionary from whom he first heard the truth.
2. The ideas of a Chinese Christian of the specialties of Christian teaching, are often neither clear nor exact. They are very apt to be more or less coloured by the heathen preconceptions from which he has too late escaped.
3. Accuracy of thought and precision of language are qualities not fully appreciated by the Chinese. A Chinaman will often too readily satisfy himself with any phrase that comes near the idea in his mind, even though he be aware that it is far from an exact embodiment of it.

For these and other reasons, the check upon language which missionaries are apt to suppose they possess in the native Christians is too often an illusory one.

There is another safeguard, which is a real one, and it should be urged upon every new missionary. The laudable desire to begin direct spiritual work as soon as possible, leads him to learn early in his course of study a number of religious phrases out of hymn-books, tracts, Scripture translations, or other Christian publications, often with the help of a Christian teacher. The result, of which he is quite unconscious, is that he gets the words in question with a Christian colouring, which is often quite outside the intrinsic meaning of the words themselves. All through his subsequent career he attaches meanings to these words in his own mind which they do not properly bear, and he uses them in preaching and teaching, unaware that half the meaning which he attaches to them is not conveyed by them to his hearers, and that, on the other hand, they do convey meanings and suggestions utterly foreign to Christian thought and sometimes inconsistent with it. This is a danger to which missionaries are too little alive. The only safeguard is one which requires a good deal of self-denial, viz., to learn the language at the outset, as far as possible, from non-Christian teachers and by the use of non-Christian books.

By so doing the words will be grasped by the students' mind in their native non-Christian sense, and when he afterwards uses them to convey Christian teaching, he will do so with some feeling of how far they are fitted to embody it, and what pressure is being put upon them to make them do so. It is from men so trained that we can hope for the independent and rigid scrutiny of all our religious phraseology, which is so much needed.

At present, when Scripture translation and revision have been taken in hand in a comprehensive way, such a scrutiny is specially called for.

I will add here some scattered notes, which may serve to suggest what is wanted, in the hope that some competent scholar may be led to give us specimens at least of the investigation that is needed. Even if they should be but partial and fragmentary, they would be most welcome.

I wish here to avoid any theological discussion on which Protestant missionaries might be divided. I assume that what we are in search of is a set of phrases which may be fitted to convey the evangelical consensus of the missionary body.

Take, first, some of the phrases derived from Buddhism, which are collected in Dr. Martin's list.

1. *T'ien-t'ang*\* (天堂) and *ti-yuh* (地獄) have long seemed to me very unsatisfactory phrases. To my mind they set forth a Buddhist view of the government of God by the illustration of a Chinese *yamên*. The *thang* (堂) is in the heavens, and there the judge sits with his officers, while its natural antithesis is the *yuh* (獄), the place of torture under the earth.

The Scripture idea of heaven is that of a city, which is the seat of God's throne of righteousness and of His home of love. A Chinese *yamên* is a poor picture of God's glorious seat, the home of the redeemed. Would not *thien-ch'ing* (天城) be a more scriptural and more worthy expression?

About *ti-yuh* (地獄) it is difficult to speak, lest one should seem to be entering upon a discussion of the profoundly awful question of the punishment of sin. We must find language in which to speak of the penal side of God's righteousness. But to do so must we borrow from the utter degradation, the detestable cruelty, the hideous injustice of a Chinese prison, or from the elaborate and devilish tortures of the eighteen hells of Buddhism, which reflect only too faithfully every vileness that rapacity and lust of cruelty can breed in the corruption of the fallen heart? What analogy or relation is there between these things and the infinite calm, the adorable majesty of that passion of blended love and righteousness which is the wrath of God against sin?

These are themes which even in our own tongue transcend human speech; but surely something better, something less intolerable, than *ti-yuh* (地獄) can be found. Until it is found, men are in danger of being prevented from preaching in Chinese the penal side of God's glorious rule, in fear lest they should represent Him to the Chinese as altogether such an one as themselves, and so make men blaspheme God in their thoughts.

Positive suggestions I do not presume to make. The language of Scripture must be our guide. The valley of Hinnom, the lake of fire, the outer darkness and other phrases, are found there. Even if a phrase that is strange and obscure to the Chinese mind must be adopted, it is better so. We can then give the needed filling up and explanation without finding, as we do in using *ti-yuh* (地獄) that the hearer's mind is already preoccupied, having already fitted to our words a hideous structure of his own. Better far that our language should at first be *not understood* than that it should, from the first and readily, be *misunderstood*.

2. For like reasons *Sah-tan* (撒但) would often be safer than *Mo* (魔). Mara is a personage of the Indian mythology, with whom we have nothing to do, and his name is written *Mo* (魔).

\* In this and other Chinese words I have followed the spelling of Dr. S. Wells Williams.

3. *Ling-hwun* (靈魂), as the equivalent of "soul," is not free from objection. Is it not that which remains when the body dies, but largely denuded of moral quality and of personality? Has a man a *ling-hwun* (靈魂) at all during life? Is it a word that can be made to denote the higher part of a man's nature?

In practice I have found that the phrase *kiu-ling-hwun* (救靈魂) is one very apt to lead to mistake. It seems to convey with great readiness the Buddhist idea that the body is the bane of the soul, that the material is essentially evil, and that salvation is to be found in the separation of the soul from the body. It makes a bad preparation for teaching the Christian doctrine of the resurrection of the body, which is utterly antagonistic to the ideas naturally conveyed by *kiu-ling-hwun* (救靈魂). The simplest remedy is to speak, as a rule, of *kiu-jän* (救人). "Saving the soul" is a phrase very little used in Scripture. I do not know whether *sin-shän* (心神) can be used with advantage in some cases where we wish a distinct phrase for "soul."

The words "soul" and "life" in the English New Testament both represent of course  $\psi\chi\eta$ , and in some cases this is represented fairly well by *shäng-ming* (生命) or *sing-ming* (性命). But which should it be, and what is the real meaning of these words? Is not *sing* (性) one's natural inward endowment and *ming* (命) one's outward lot? And if so is *shäng-ming* (生命) the better phrase for the Christian idea of life? and what is the right word for "soul?"

I will not pursue the subject further at present, but offering meantime these fragmentary illustrations as an indication of the kind of inquiry which is needed, I will, with the Editor's permission, return to the subject.

GLASGOW, SCOTLAND, 18th March, 1892.

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### *How Mission Money is Expended.\**

BY REV. G. A. STUART, M.D., WUHU, M. E. M.

#### *Second Part.*

IT is with considerable trepidation that I enter upon the discussion of the second part of my subject. It is difficult ground to tread upon on account of the danger of being misunderstood. If there is a possibility of any brother feeling that there is anything personal in the remarks that follow, I will ask him to divest himself of that thought at once. I propose simply to give my sincere views upon the subject, in as general a manner as possible.

\* Read before the Annual Meeting at Nanking, held March 23-7, 1892.



Where I may touch upon any specific case, it is only the work that I discuss, and not the motives of the brother who may be in charge.

As I said in a former part of this paper, the amount of appropriations made to this mission is fixed within tolerably well-defined limits, therefore we find ourselves in the position of the street Arab, who has come into possession of a piece of money. He is met at every turn by a tempting display of desirables, and in the very variety of the articles that come within the range of his ability to purchase, he is at a loss to know to what use to put his money. But we, unlike him, have a great command, and this command is explained by certain well-attested examples, which will afford us a clue as to what would be the wisest way to expend the money at our disposal. We do well to ask what is really the work to which we each feel that we have been called by God's Holy Spirit. Is it not that of proclaiming the Gospel of Christ to all creatures? Is it not that of discipling all mankind? Note that this discipling is not making them our disciples, or disciples of Western civilization, but calling them to become disciples of Christ, that they may "learn of Him who is meek and lowly of heart." Learn what? That which He alone can teach them, that they may "find rest unto their souls," through faith in Him who gave himself for them. It goes without saying, then, that those methods of work that are in the greatest degree conducive to this end are the ones we should adopt. The first duty of all is to preach the Gospel, either personally or through the natives. If we have native helpers who are trustworthy, consecrated, zealous, we may devote our time to putting our knowledge of the Scriptures into them, and in directing their movements. If we have not these men, then we must be content to do as much as we can ourselves, and wait on the Lord to raise up laborers approved of Him. "How then shall they call on him who they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Brethren, the more I see of mission work, the less I believe in the prevailing methods of raising up a native ministry. I think that they are unscriptural and unwise, from any standpoint. A native ministry we must have. Its necessity is recognised by everyone. I think that we should spend much time in prayer to God that He will send forth such men as He will choose for this work. I believe that we should seek for them on every side. But as we honor and reverence the work to which we have been chosen, let us leave the Holy Spirit to do the calling; and let us wait about employing, until we are assured that the Lord has called. There is something essentially wrong about our educational system



in more than one respect, and it has within itself more and greater elements of antagonism to the evangelistic work than any other kind of missionary labor. A boy is brought into a day-school from a heathen family; and it is safe to say that his family are not of the better class, else they would not send this boy to a charity school. He is kept here a few years, and if he is at all promising in mental capacity, and, if his family are willing, he is sent on to the boarding-school. Here he is usually coddled and crammed; grows up as in a hot bed and learns all the stock expressions in use by native preachers; may indeed get a very ready use of the text of Scripture, as this is the Chinese method of learning. Much time is devoted by the missionary to preparing him to discuss intelligently many subjects from the Word of God. As he and his family expected, and as they had planned from the first, he is employed as a native preacher, at a salary of six or seven dollars per month. He goes out and preaches, and may gather about him a few members from among his relatives and friends, many of whom, like himself, hope for employment from the Society. I do not mean to say that this young man altogether lacks in common honesty, or that his acts are wholly insincere. But failure is written over the whole affair; and why? Because he lacks the three most important elements required to fit him for his responsible position: the call of God, the enduement of the Holy Spirit and independence of character. This is an evil that we ought to remedy, not by absolutely refusing to employ natives except on a self-supporting basis, but by assuring ourselves that each applicant is called of the Spirit, that he is willing to endure hardship for the Gospel's sake; and by confining our school work to its legitimate end,—that of educating the children of our Christian families and of training men who have already received a call to the work of God.

With this limitation in regard to the educational work, I bid it God-speed. With this restriction in regard to the employment of native helpers, let us use our every effort in pushing the work of active evangelization. Let us pray for it, work for it, wait expectantly upon the Lord to send the laborers; and, believe me, brethren, He will not disappoint us. He will send them as soon as we are ready for them, and know how to use them properly. Let us vote our money and men to this work. "To the cutting down of other lines of work?" If necessary, yes. I greatly deplore the furtherance of works of charity, such as the healing of the sick, the nurturing of orphans and the like, when it is done to the exclusion of the preaching of the Gospel. In fact, I feel that we are often too indiscriminate in our charity. We often extend our help to those who do not need it, and the acceptance of it on their

part only decreases their regard for us in proportion to the amount of self-respect they lose in receiving it. If we lose in their estimation, the Gospel also loses; for we are its representatives.

I also believe that it is not wise on the part of the Church of Christ to engage in teaching Western science and foreign languages to the neglect of active evangelization. The Church has sent us out to do the latter, and thinks that we are doing it. I know of missions where the best talent is employed in teaching such elementary branches as arithmetic and geography. I know of brethren admirably adapted to the pastoral office, who are devoting their time to secular teaching. And I know, also, that these same brethren, had they remained in the home field, would not have been persuaded to have forsaken the preaching of the Gospel for any other kind of work. Why not place the school work on its proper basis and release the brethren to do the work they came to the mission field to do? Or, if you will have secular schools for the heathen, get out consecrated laymen to take charge of them. Let them be conducted as Christian schools, and let them be supported by the special contributions of those who desire to devote their money to this use; but do not allow them to take one man or one cent of mission money from the preaching of the Gospel. Let us learn a lesson from Japan in this respect. They are at least fifty years behind what they should be if they had given themselves less to the educational and more to the evangelistic work.

"But," says some one, "is not educational work one of the features of our Church? Was not Methodism born in a university? Was not the establishment of a college one of the first acts of our American fathers?" Yes, within the lines I have indicated. Cokesbury College was established for the education of the children of our itinerants. It was not until comparatively recent years that we have been providing educational institutions for the people at large. And even now, while our schools would not refuse any student of good moral character, the plea upon which they were founded and upon which they are now supported, is that of providing places for the education of the children of our own constituency. We are going a little too fast with our institutions in the mission field. Not only are we ahead of all healthful demands, but we are ahead of what may be regarded as wisdom on our part. The simple Gospel is still, and will ever remain, able to save these benighted peoples; and is equally efficient to cleanse the ways of the mandarin and the beggar. I would like to see all work that is in the largest sense evangelistic included in an "imperative list," which should not, under any circumstances, be cut by the General Committee, and then let the secular side of school

and medical work, and other institutions, be satisfied with what is left.

I would also like to see a larger number of missionaries sent out. It is a short-sighted policy that keeps our numbers down to its present condition. We need apostles, prophets, evangelists, pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of faith and of the knowledge of the Son of God into a perfect man unto the measure of the stature of the fullness of Christ." Do not tell me that the men are not to be had! The Lord has plenty of men—good men, trained men—who are ready to come, if the policy and faith of the Society will send them. Do you say that you have more money than you know what to do with? Come to me and I will mention some ways in which it may be spent, that you readily concede are wise ones. Money is *not* plentiful! We must economise at every turn. "There is that which withholdeth more than is meet and which tendeth to poverty." I pray that the Church may be deeply impressed with the sermon that is in these words!

Another point to which I wish to call attention in this connection is that of buildings. I feel that we make a great mistake in building so many houses after the foreign style of architecture. I refer now to chapels, schools and hospitals. We forget that we are praying daily, "Thy Kingdom come," and we act in this matter as if we deemed it an impossibility for it to arrive in our life-time. Look back to the conversion of England and other Western nations to Christianity. See how a nation was born into the Kingdom of God in a day, and say not among yourselves, "How can these things be? With men it is impossible; but with God all things are possible." Let us not forget that these buildings are some day coming into possession of the Chinese Christian Church, and that, no matter how well they may be adapted to the foreigners' tastes and ideas, they are not adapted to the Chinaman. He does not seem at home in them. They are not suited to his uses. "Foreign" is stamped all over them, and for that reason they awaken the resentment and antipathy of the Chinese. We proclaim a universal God and a world-wide salvation, and our surroundings belie our words and tell the Chinaman that this God is a foreign God, and that in order to worship Him aright he must westernize himself and cease to be a Chinaman. The heathen's first view of what is to him a new religion is taken of the externals. As one once said to one of our pastors, "I would like to worship your God, but I have no organ." Then, it takes a long time, if it is ever done, to wear off the oddity of a foreign place. The curious

come, satisfy their curiosity and depart, possibly never to return. "It is a foreign hong," they say. "Their customs are different from ours; I have nothing to do with it;" and we are left, so far as he is concerned, in lonely possession of our foreign built chapel. The fearful and superstitious do not come, dreading contact with the foreign "kwei." The adventurers and idle come to see what they may be able to make out of the foreigner. The sincere are repelled by the appearance of the place. The anti-foreign pass by on the other side, railing. Thus we are shut up to the class of idlers and adventurers. No wonder we get a large number of this class about us. If we would build houses upon Chinese plans, we would get as satisfactory places for our work, by making but slight and scarcely noticeable modifications; we would disarm suspicion and curiosity and be enabled to reach the people in a more efficient manner. The building would not need to be constructed less substantially. Solid walls could be used, good materials for the construction of the wood-work could be employed, and the whole made as durable as one built upon foreign plans. The cost would not be materially lessened, but the utility of the building, and the success of missionary work, would be greatly enhanced thereby. If this be true, then such a reform as I have indicated would be wise in relationship to the money expended. This is practically true of hospitals and schools. Dr. Kerr's hospital at Canton, I understand, is a modified native building; and so is Dr. Mateer's school. These are probably among the most successful institutions in China. Success depends, not upon the building, but upon much consecration and hard work. But, all other things being equal, that work will receive the most hearty support of the people that is carried on in a building modeled after the native style of architecture.

There are two more questions to which I wish to refer in connection with the expenditure of mission money, which have more reference to the home people than to the missionary on the field. The first is the loss of force in the divided powers of the Church on the same field. I would like to see the Parent Board Foreign Missionary Society and the W. F. M. S. united under one management. The "Parent Board" is at present a father, but not a mother. We need both "parents" to make a happy home. I should like to see the women of our Church have such representation on the Board of Managers and the General Committee as their interest in the work demands. I am decidedly an advocate of woman's rights in the Church (and I might as well say in State as well). We men have surely not made such a brilliant success of either Church or State that we should longer wish to keep these

things to ourselves. I am sure that with perfect civil and ecclesiastical equality we could be no worse off than we are, and I have faith enough in the women to believe that we would be much bettered thereby. Any way, it will cost us nothing to make the experiment. I should like to see each of these W. F. M. S. sisters sitting here to-day, a *bonâ fide* member of this mission, with power to vote and speak on all questions; and that she should be placed under the same authority and restrictions placed upon every member of the Mission. Our ladies would then feel that they were a part of us; and they would not only be able to assist in settling the policy of the Mission on their lines of work, but there would be a greater bond of union between us, and they would have an increased interest in every department.

The last point that I will mention is that of special contributions made by wealthy church members, involving the opening of projects more or less experimental, but which have not received the approval of a majority of the members of the Mission. I believe that the missionaries on the field, as a body, should advise as to what kinds of work should be established, and I think that no single missionary or bishop should be permitted to establish work without such approval. We are a government of majorities; and while majorities are not always right, minorities, or single individuals, are even more apt to make mistakes of judgment. These projects are frequently expensive, and while it is no present loss to the missionary society, it will ultimately prove to be such. Wealthy men don't desire to throw away their money, and they will gladly welcome a voice from the Mission.

I have written somewhat at length upon this subject. My aim has been to provoke brotherly discussion. This, in all of its bearings, is a most important question. I have not touched upon the expenditure of money in relationship to our employés and helpers. I will refer you to Mr. Mason's paper on this subject, read before the Shanghai Missionary Conference, 1890, and published in its proceedings, for an expression of my views upon the question. Many other points might have been referred to, but time and space forbid. With a prayer that God will give us quickened consciences in regard to the spending of His money and wisdom to spend it aright, I leave the subject to your consideration.

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*Collectanea.*

A PAGAN TESTIMONY AND A PAGAN NOTION.—Mr. Lawton, one of the China Inland Missionaries in the extreme north-west of China, on the borders of the great Mongolian Desert, received from a pagan the offer of a beautiful ancestral hall for a Christian church. Mr. Lawton expressed his surprise at such generosity, but the pagan answered, "You are doing an excellent work here, and in helping you with my best I hope to obtain a small part of your merit."

\* \* \*

THE CHINESE CAPABLE OF GREAT THINGS.—They are slow, solid, aggressive, a people that will abide. They are patient, economical, filial, and they are pre-eminently a *determined* people. Some years ago China was devastated by a terrible rebellion. The southern half of the empire was wrested from the Imperial sway and in the hands of the Taipings. The Mohammedans in the north-west took advantage of this state of affairs and rebelled. "Aided by the reckless and seditious of all clans, they drove out the governmental minions," and China lost Turkestan. At the same time Russia seized Kuldja. In a moment of weakness the Czar promised China that he would restore Kuldja as soon as China should reassert her authority in those regions and reconquer Turkestan. The attempt to restore prestige in a territory where every hand was turned against her, seemed indeed hopeless. Her resources were exhausted, treasury depleted, foreigners were within her gates, the distance to be traversed was immense, and no one dreamed she could succeed. The Emperor sent for Tso Tsung-tang, one of his ablest generals, and asked him if he could reconquer Turkestan. Tso replied that he could. "But," said the Emperor, "have you considered that your operations will be so far removed from your base that the mules will eat up all the provisions before they reach your army? Have you thought of that?" "I have," answered the redoubtable warrior, "and I have my remedy. We will push forward as far as we can as soldiers, and when our supplies are becoming exhausted, we will squat as farmers and till the ground as many years as are necessary to raise supplies. We will repeat the operation as many times as are necessary, and Turkestan will be restored to your Majesty's sway." And they did it! Dr. S. Wells Williams says: "The history of the advance of this 'agricultural army' would, if thoroughly known, constitute one of the most remarkable military achievements in the annals of any modern country."—*Rev. John R. Hykes.*

A CRITIC OF MISSIONS.—Rev. Dr. Pentecost relates the incident of a traveler in India who failed to find any converts to 'Christianity in all that country. Meeting a missionary, he said:—

"I tell you, sir, I have been on the lookout for native converts, and I have not seen them."

Just then the train drew up at a station, and as they entered or came alongside the long platform, a great throng of natives were massed together and were singing. Presently the gentleman's attention was arrested by a familiar "hymn tune." He expressed surprise at this and asked the missionary what it meant, and how these people had gotten hold of a Western hymn tune, and what they were singing. The crowd numbered several hundred. The missionary, gathering his traps together, preparatory to alighting from the carriage, replied to his questioner as follows:—

"Why, sir, I have been home on furlough and am just returning to my station, which is several miles back from here. These people here are *native Christians* from the villages among whom I work. They have come down to meet and welcome me back. The songs they are singing are *Christian hymns*. The hymns are, of course, in their own language, but the tune you are now hearing is 'Dundee,' as you probably have recognized. You see there are several hundred of them. They are all or almost all of them Christians."

The gentleman looked out of the carriage window and saw a motley group of black men and women only little more than half clad (in native costume, in fact,) and exclaimed indignantly:—

"Sir, I tell you these creatures are not Christians, *they are natives*."

The missionary smiled his reply back to his choleric friend and said:—

"I grant you they are *natives*, but they are *converted natives*. Did you expect that native converts would be any else but natives? Did you expect to find that the conversion of the heathen has changed them from black to white, from Indians to Europeans? Did you expect to see the converted villagers, common coolies and ryots, clothed in European garb with starched shirts and 'pot hats' on their heads?"

With this reply the missionary stepped from the carriage, and was quickly surrounded by this flock, who welcomed him with many signs and demonstrations of delight. In the meantime the train moved away from the scene with the gentleman still hanging halfway out of the carriage window, gazing at the receding mass of people, and muttering to himself: "Most extraordinary! *They seem to be nothing but natives!*"



### *Among the Highbinders.\**

*An Account of Chinese Secret Societies.*

BY FREDERIC J. MASTERS, D.D.

**S**IGHBINDERS is a name given to certain Chinese secret societies in California that profess to be benevolent institutions, but are in reality bands of conspirators, assassins and blackmailers. The term "highbinder" first made its appearance in the columns of *The Weekly Inspector* for December 27, 1806, describing the riotous behavior of a party of Irish banditti belonging to an association called "Highbinders," on Christmas eve of that year. Secret societies are known amongst the Chinese by the colloquial term "hatchet societies," the members of which are called "hatchet boys,"—very significant terms, which aptly describe their murderous and destructive operations.

The founders of Chinese highbinderism were political refugees who, having made futile attempts to overthrow the present reigning dynasty in China, were obliged to flee to save their necks. The parent root of these numerous secret associations is known in China as the Triad Society, so called because the three powers—Heaven, Earth and Man—are held by its members in mystic veneration. Their revolutionary plots were formed with such inscrutable secrecy, and under such artful disguises, that all the vigilance of the Chinese government, and the ablest detective service perhaps in the world, failed to discover the conspirators until the Tai Ping rebellion broke out, which shook the empire to its foundations and devastated ten provinces with fire and sword.

The suppression of the revolt by General Gordon and his Chinese soldiers,—called "The Ever Victorious Army,"—and the wholesale execution of red-turbaned rebels that followed, are matters of recent history. For thirty years the Triads showed no desire to place themselves in evidence in China, until now this hydra-headed monster has cropped up once again. Emboldened by the growing unpopularity of the Tartar government, the general discontent owing to flood, famine and bad times, the rebels have come to the front once more. The recent ferment along the Yangtze is now admitted to be directed against the government; and any day we may hear the news that the Ko-lao-hwei, which is simply another name for the Triads, has raised the flag of revolt. In the Straits Settlements and other places where the rebels had found shelter, these secret societies have grown so formidable and aggressive of late years that the English government has had to pass special legislation to give relief to the unhappy victims of their oppression and rapacity.

\* From *The California Illustrated Magazine*



The Triads established themselves on this continent some thirty years ago under the style of the Chee Kung Tong, or "the Chamber of High Justice." (A Chinaman can do nothing without a flaming sign-board and a high-sounding name.) This society is generally known in the Eastern States as the Yee Hing Oey, or "Society of Righteous Brethren," being a branch of the Tong, whose head-quarters is on Spofford alley, San Francisco.

During a raid made by the police a manual was discovered, which contains much information not generally known. Its introduction gives a history of the rise of Triadism, a story that reads more like a legend of King Arthur's days than a sober chapter of modern history.

In the days of Kang Hi, only 220 years ago, when the Manchu rule had hardly become settled, a rebellion broke out on the borders of the Kwang-si province amongst the then aboriginal tribes of the South. Imperial troops were dispatched to the scene of the revolt, but none returned to tell the story of defeat and massacre. Other expeditions sent forth met with no better success. The barbarians who had repeatedly vanquished the flower of the Imperial army, were believed to be invincible. The government in its desperation issued proclamations offering rewards of money, titles and estates to the successful leader of an expedition against the malcontents of Sai Low. In the Kow Leen Mountains of the Fuhkien province was a Buddhist monastery called Shiu Lum, the residence of 128 monks, whose spare time was spent in athletic exercises, and whose admission to the order was gained by certain tests of bodily strength. Having read the proclamation, the monks started in a body for Peking; were admitted to an audience with the Emperor and offered to put down the rebellion without any military assistance. The Emperor, seeing their splendid physique and hearing of their feats of strength, was overjoyed. "Thank Heaven," he exclaimed, "that has given my country such stalwart men as these monks of Shiu Lum." Having received their Imperial commission, they set out for Sai Low. The monks divided themselves into two divisions and fought with such skill and intrepidity that the rebels were seized with panic and fled. No quarter was given; the barbarians were cut to pieces till, as the record states, corpses covered the ground and blood flowed in streams. The victorious monks, without loss of life, returned to Peking. The officials met them at the gates, the laureate sang ballads celebrating their victory, and the conquerors were escorted through the crowded streets to the Emperor's palace. When honors and rewards were offered them, their leader exclaimed, "O King, live ten thousand years! what have thy servants done

to merit these favors? Poor friars are we, who have renounced the world with its pleasures, riches and honors and have taken vows of poverty that forbid us, O King, to accept thy gifts." The monks now returned to their mountain convent, the country rang with their fame, but the court of Peking was perplexed. The success and popularity of the monks aroused the jealousy of the Manchu soldiery; their rejection of Imperial favors awakened the suspicions of the government. One day two ministers of state—Cheong Kin-tsau and Chan Man-yew—sought audience at court and accused the monks of high treason. "These men of Shiu Lum," said they, "have such superhuman power that they can with a word bring down the sky or raise the earth. Hordes of barbarians that your Majesty's troops tried in vain to subdue have been exterminated by these monks; and now what is there to hinder them carrying out their seditious plots to seize the government and overthrow the State?" At these words the Emperor trembled and his "dragon countenance changed color." "Alas!" said the Emperor, "these tidings cause me much distress. What remedy can you suggest?" The ministers then stated in detail their plans, obtained Imperial authority to carry them out and departed after assuring his Majesty that by the spring of the year all would be well. On the fifteenth of the first month Cheong Kintsau, with a body of troops, arrived at the Shin Lum Monastery. The troops were left outside, while their leader and suite entered the gates, and with many expressions of respect, presented a letter from the Emperor and a present of choice wine. The letter said: "We have heard of your piety and learning, and how while others enjoy the pleasures and luxuries of the town you dwell in solitude, studying nature in forest and sky. We have not forgotten your brave deeds at Sai Low and have sent you a present of wine with which to regale yourselves this festive month." The abbot bowed reverently and said, "We are but rustics of the hills and have done nothing to merit the Son of Heaven's interest in our behalf." To whom Cheong Kin-tsau replied: "Nay! but my Imperial master often alludes to your heroic deeds. His Majesty desires to appoint you to high military office, but you holy men prefer meditation amidst forest shades rather than the Service of the State. I, a humble officer of the government, come here at his Majesty's command to bear his gracious message and present. Now, therefore, let the wine be drunk, that I may hasten to other duties." Thereupon a feast was prepared, the tables spread and the jars opened, when lo! a black vapor was seen to rise from the opened jars, filling the room with a poisonous stench. The assembled monks gazed at

each other in blank amazement. "What wine is this that hath so offensive an odor?" demanded the abbot. "Bring forth our founder's precious sword and let the wine be tested." The sword is produced, thrust into the jar and withdrawn with evident marks of poison on the blade. Then was the abbot filled with rage, and demanded of Cheong Kin-tsau what they had done to deserve such treatment from a government they had served so faithfully. While he was speaking an explosion shook the building, flames and smoke burst forth, while on all sides were heard the sounds of battle horns and drums and the tramp of armed men. Hemmed in by flaming walls and the swords of the soldiers, escape seemed hopeless. Of the 128 monks only eighteen escaped. These rushed to the rear of the monastery, cast themselves upon the ground and prayed the protection of Amitabh Buddha. The story is so interwoven with legend that we are not surprised to read that in answer to their prayers two genii appeared, who opened up a way for their escape. These eighteen fugitive monks, pursued by the soldiery, now fled to the desert, where as the narrative tells us, they were overtaken by a storm, and thirteen perished from exposure and starvation. The five survivors were soon discovered and again hotly pursued by the Tartar soldiers. After many vicissitudes, privations and hardships, we are told they one day saw a stone tripod lying by the wayside. While handling this utensil one of the priests discovered four mystic characters engraved on the bottom, "*Fan tsing, fuk ming*;" "overturn Tsing, restore Ming."\*

Upon finding this tripod the five monks knelt down and worshiped Heaven and Earth. A porcelain bowl was then used for a divining block, it being determined that, if the bowl were thrown thrice and fell unbroken, it should be taken as a sign that the blood of their slain brethren would be avenged. The fates were propitious, the omen was accepted as a pledge of victory and these five Buddhist monks, whose pictures are given in the ritual, henceforth became the founders of the Triad Society, whose vow is recorded never to rest till the wrongs of their order have been avenged, the hated Manchu dynasty overthrown and a descendant of the ancient kings placed on the dragon throne. Such is supposed to be the origin of the Triads, known in this country as the Chee Kung Tong and Yee Hing Oey.

There is no time to follow its course during the subsequent two hundred years. Whatever may be its character to-day its original purpose was plain. Its founders set out to revenge a cruel massacre

\* Tsing is the name of the present reigning dynasty, and Ming the name of the late native dynasty dethroned by the Manchus in 1644.

and break off a hated foreign yoke, objects which it has sought to accomplish by methods more secret and infernal than those adopted by the nihilists or the Clan na Gael.

It is impossible within the limits of this paper to give a translation of this singular little book, or to describe the elaborate ritual, oaths of initiation, secret signs, secret words and the military system that regulates this mysterious association. There are many characters and symbols expressed in terms, the meaning of which can hardly be guessed at.

The rite of initiation is a ceremony so terrible that one is not surprised to hear that nervous men have lost their wits passing through the trying ordeal. The sight of quaintly robed men moving solemnly about, fierce lictors and door-keepers brandishing spears and swords, the gorgeous altar with its gilded dragon carvings, tinsel drapery and heavy oriental hangings, the altar lights that burn dimly in the incense-laden air, lighting up the faces of the images of the five monks and the sterner visage of Kwan Kung, the god of war, is a spectacle in itself sufficient to strike with awe the mind of the superstitious novice who enters this chamber for the first time.

The neophyte is escorted by the champion Sin Fung to the first portal, where he is challenged, threatened with death and finally admitted on giving the password. Here he casts off the Manchu costume, unplaits the queue, which is a Manchu appendage, and proceeds to don garments made after the fashion of the Ming dynasty. He now appears clad in a gown of five colors, a white girdle around the waist and a red cloth bound round the head. It is curious to note that this red turban was the distinguishing mark of the Tai Pings, who are still spoken of as the "red-turbaned rebels."

Entering the second portal the neophyte crawls on hands and knees under an arch of swords that meet teeth like above him. The grand master of the society is called "Ah Ma," or "Mother." He is dressed in the Ming costume, with long unplaited hair, and is attended by his high officers of state on either side of the throne. The neophyte bows down before Ah Ma and declares that he accepts the twenty-one regulations. A cup of wine is now prepared, the tip of each candidate's finger is pierced with a silver needle, and a drop of blood from each man's hand is allowed to fall into the wine cup. This potion of mingled wine and blood is drunk by the members present, symbolizing the admission of the candidates into the blood relationship. The neophyte also crawls under the bench or chair on which Ah Ma is seated, a ceremony which means being born again. In some places it is said Ah Ma is stripped naked; and the new-birth ceremony is too disgusting for description. The

novice has now renounced allegiance to the Emperor and foresworn forever his parents, kith and kin. Henceforth he is a member of the *Hung* family, and recognizes no other head but the grand master, who is at once parent and chief. It may be remarked that, in a land where filial piety is the first and most sacred of duties, it is not surprising that this society should be held up to universal execration.

(*To be concluded next month.*)

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### *Scandinavian Missionaries at Hankow and Wuchang.*

BY JOHANNES BRANDTZEG.

UNTIL a few years ago, the Scandinavian Christians were not represented amongst the missionaries of China through workers sent forth from any society at home.

Some few men and ladies might have been working as members of a foreign society, but in fact very few Christians in Sweden and Norway were thinking of doing any work for God in China. As a result of considerable and repeated revivals in the two lands and amongst the Scandinavians in America, and again as a result of ardent prayers from God's people in many places, yearning for ingathering of souls in China, the above mentioned fact is marvellously changed during the last four or five years. At intervals lots of Scandinavians, for the most part Swedes, have set out for China from both home lands and America; some of them having already from home joined or associated themselves with the C. I. M. But as the interest increased for China and its winning for Christ, Christian people in Sweden and Norway and in America, viz., Scandinavians, as well commenced to think it better to form their own societies for missions in China than to send forth workers from societies already existing. Thus in Sweden "The Swedish Missionary Society," which was before working in many other parts of the world, decided to send some of their missionaries to "the walled kingdom," in order to help in destroying the walls of Satan. Arrived in China they went up to Wuchang, where they met with a Swedish brother, Mr. Edw. Lünd, who formerly had been a member of the C. I. M., but now joined "The Swedish Missionary Society." This first party, containing one married man with his wife and two single men beside Mr. Lünd, has now lived in Wuchang, partly in Hankow, since the autumn 1890. From the same Society another party came out in

the autumn 1891. The whole number of missionaries belonging to "The Swedish Missionary Society" and at present residing in Wuchang is nine adults, amongst them one single lady. Their names are as follows:—

Mr. Johan Sköld.	Mr. K. Engdahl.
Mrs. Sköld.	„ A. C. Johanson.
Miss K. Swenson.	„ K. F. Lindström.
Mr. Edw. Lünd.	„ A. P. Tjellström.

Mr. O. Vigholm.

These brethren are just about to finish the building of a very nice missionary house in Wuchang.

As to their future work, they have not yet made up their mind, though they have been thinking of settling in the western part of Hupeh, north of the Yang-tze river with Shasi as their starting point.

Beside these brethren from Sweden, there are two more Swedish missionaries up here; one of them married, at present living in Hankow. They belong to the Swedish *American* Missionary Covenant. These two gentlemen—Mr. K. P. Wallen with his wife and Mr. B. Matson—arrived at Wuchang in the autumn 1890 and have now decided to go to Fancheng; leaving this city as head-quarters and starting-point, they intend to work on the western side of the Han River, viz., the north-western part of Hupeh. If then the Swedes from home do settle at Shasi, these two parties that I have been speaking of will be working towards one another,—the one from south, the other from north, and thus perhaps meet in the field in God's good time. In having such plans for their future work, they do think of being able to assist each other in any way, and thus possibly receive supplies of spiritual and moral strength so very much needed in the difficult work.

As to Norwegian mission work in China, the first independent Norwegian missionary—Mr. O. S. Næstegaard, senr.,—arrived in China in Jan., 1888. Then, in 1890, a "Norwegian Lutheran Missionary Society" was formed in America. During the autumn of this year three Norwegian brethren—Mr. Daniel Nelson with his wife, Mr. O. S. Næstegaard, junr., and Mr. S. Netland—set out from America and rented a house in Wuchang. Those brethren were not at that time sent from the Norwegian Society in America, as it was so very recently started. Now one of them—Mr. Netland—belongs to it, and the two other gentlemen are expected to be accepted by it on the next annual meeting. Last autumn the Society sent out three missionaries of their own—Rev. H. N. Rouning as the leader of their mission, his sister and Miss H. Rojem who has now

become the wife of Rev. Rouning. They in their turn went up to Wuchang and yet live there. Mr. Netland at the same time had his wife come out from Norway.

In Norway, Lutheran Christians in the spring 1891 formed "The Norwegian Lutheran China Mission Association." The first missionaries from this Society departed from Norway at the end of last September and arrived at Wuchang in company with the above mentioned Norwegians from America. The Norwegians from home are :—

Miss G. Orrestad.

Mr. L. Johnsen.

„ Johannes Brandtzaeg.

The last being at present the leader of the mission.

As these two parties of Norwegian missionaries are in fact one as to fatherland and confession, both the friends at home and the missionaries themselves are very much interested in having the two Societies and their workers in the field so closely connected in work and mutual brotherly conversation as it possibly could be realized, when you consider that the distance between America and Norway is too far to permit the two Boards at home to unite in one. We therefore have agreed in building a joint missionary home, most likely in Hankow, in working side by side in the field, and so on, as far as God will mercifully promote our plans, that we now and in days to come may prove ourselves obedient to His will.

After having seen Dr. Griffith John, in order to have his valuable advice in settling where to go for starting our missionary work, we, the Norwegian brethren from America and Norway, now have decided, please God, to go up to Fancheng and from that place in a northern direction, north of our Wesleyan brethren and the stations of "London Missionary Society" in the north-eastern part of Hupeh. As the Society in America is expected to have some more people coming out within not a very long time, and then also four men and two ladies from the Norwegian association will be here very likely before the end of next September, we aim bye and bye to get into Honan; and perhaps some of us should like to try whether we could succeed in working in the southern part of Shansi or the south-eastern part of Shensi, in which places missionary work is already carried on by Scandinavians since 1888. Perhaps in this way Scandinavian missionaries should be able, by the grace of God, to form a coherent rank from Shansi in the north to Shasi in the south. We hope that our Christian brethren and sisters at home should be but too glad to have such a field, and should be enabled by Almighty God to supply this field with men and money according to His grace bestowed upon them.



As the Swedish brethren from America had before decided to have their starting-point at Fancheng, and none of us should like to interfere with each other, we had a meeting in order to state an agreement and thus prevent evil things in the future. The result of this meeting is that the Han River will be looked upon as the natural boundary between the Swedish and the Norwegian missions in that part of the country.

We are told that the C. I. M. has now determined to give up their work at Fancheng.

Perhaps readers will feel interested by hearing that "The Danish Missionary Society" (Lutheran) at its annual meeting last summer with a great majority decided to extend their work to China.

It is not known when the first missionaries from the Danish Society will arrive; but the writer, for some reasons, does believe they will be here in short.

The Almighty God has done great things amongst the Scandinavian people. May His purposes be fulfilled and His name be hallowed in China also through missionaries from Sweden, Denmark and Norway and from the brethren in America! Meanwhile, most of us are yet occupied by studying the language and do need the prayers of our brethren for patience and knowledge, for God's leading in all the important matters of a commencing missionary work.

WUCHANG 27th April, 1892.

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### *An Experience of Missionary Troubles in the Interior of China.*

BY THE REV. GILBERT REID, M.A.

**S**OPING that an account of the long-standing troubles of the American Presbyterian Mission at Chi-nan Fu may be instructive to the missionary body, it is herewith presented. The aim will be to state the events in an unimpassioned spirit, in the order of time as they actually occurred, good, bad and indifferent, and without partiality towards the parties concerned.

Preliminary to the events of which I have been personally cognizant, but bearing thereon, it should be stated that a piece of property, situated on the main street of the city, was purchased by my colleague for a street-chapel and dispensary, early in the year 1881. A riot ensued in July of that year, and the place was closed



by official seal. The case was referred to the United States Legation for immediate action. In April of 1882 an American Consul came to consult with the local officials, but failed in reaching a settlement. By the autumn of 1883, an exchange of property, with an equivalent in money of 1000 taels, was offered the missionaries; but, being regarded as unsuitable, was duly rejected. In January, 1884, the First Secretary of the Legation came in person to negotiate with the Governor. A settlement was reached, which has proved both an advantage and disadvantage. Instead of 1000 taels, 3000 taels were paid the mission, but the identical property which had been previously offered the missionaries and rejected, was formally taken as the exchange; the deeds were stamped and the case was closed. As for the purchase of other property in the future, it was decided that aid would be rendered by the local officials, but that prior to effecting a purchase or turning over the money, the officials should be informed, and, if no insurmountable objection should be made, the property could be purchased. This, then, was the precedent and basis for future action.

Throughout the years 1884 and 1885 the missionaries searched for property, but, as a return for the labor, secured nothing, except a slight vexation of spirit, with an enhanced knowledge of human nature.

Shortly after my arrival in Chi-nan Fu, in the winter of 1885, I, on my own responsibility, and with ample self-confidence, secured two interviews with five of the officials, including two of the rank of Taotai, the Prefect, the Magistrate and one subordinate. I sought for aid in the purchase of property for a hospital. The matter was referred to the Governor, and two replies by letter were received. The substance was, that the officials could not purchase property for us, but that the missionary himself should purchase the property he desired, present the deeds to the local authority for stamping, and afterwards, if any opposition arose, it would be suppressed. In conversation I was urged by the officials to feel free in consulting with them when negotiating for any property. However free I myself might feel, I found no Chinaman who felt the same freedom, and so throughout the year 1886 no result was reached.

Early in the year 1887, one of my colleagues, Rev. P. D. Bergen, succeeded in negotiating for a three-year lease of a small house in the east suburb, to be used for a school. No consultation with the officials was deemed advisable, or, in the case of a short lease, necessary.

On the last day of April of the same year, a riot was raised in the south suburb against a native Christian, who had purchased in

that section a small house. The complaint was, that he had been the agent in the purchase of mission property in the year 1881, and that the piece just now purchased in his own name would probably revert to the mission. I at once reported the riot to the Taotai, but before soldiers arrived from the Magistrate the Christians took back the purchase money, returned the deed and so closed the case.

It was then rumored that opposition was gathering against the school-house property leased in the east suburb. Dr. Coltman and myself held an interview with the local authorities at the Taotai yamèn on May the 2nd. Protection was assured.

By May the 5th, a small disturbance occurred at the school-house, and the landlord was threatened with further trouble, unless he redeemed the property in half a month.

The particulars were reported to the Magistrate, protection was again promised and a proclamation issued.

At the expiration of half a month, on May the 19th, a greater disturbance was threatened, and as many as 300 persons gathered at a temple, ready to go in a body to tear down the school-house buildings. I had, however, the day before informed the Taotai of the danger, and, after he had consulted with the Governor, orders of the strictest kind were issued to the Magistrate. Two officials, accompanied by a retinue of 200, proceeded to suppress the threatened riot. They all conferred at the temple, the landlord was summoned, and in the presence of the excited crowd was ordered to redeem his property in half a month. Whereupon the mob dispersed.

On May the 21st, I was invited to a conference at the Taotai's yamèn, and urged to allow the redemption of the property. On the basis of the deed, and in the name of the mission, I decidedly objected. The Taotai reported the matter to the Governor, who rendered no decision as to the right to hold the property, but summoned some of the leading gentry and threatened to report the riots to the Emperor, if any more should occur.

Frequent consultations were held with the officials, but no decision was reached. On June the 30th I petitioned the Governor on the case, and on July the 8th I received his reply through the Taotai, that the matter should be decided in accordance with the deed, and that orders to investigate had been issued to the Prefect and Magistrate. The matter was allowed to drop, the gentry being told that the property could be redeemed at some future time, and that in the meantime the Mission could search for other property. (The property still remains in our possession).

On July the 16th, in the company of a civil engineer, an interview was granted with the Governor. He promised to aid in

securing the goodwill of the gentry, and expressed an interest in our medical work.

Later on, when I sought the aid of the Governor in the matter of property for a hospital, the Taotai sent a Deputy of Foreign Affairs to inform me that all the officials had promised to subscribe for our hospital, but that we ourselves should find and purchase land on which to build.

In the last of August a small house in the south-east suburb was offered us for sale. On the advice of the Deputy of Foreign Affairs a deed of perpetual lease was made out, half the price was turned over to the original owner, with the understanding that he should receive the other half on vacating the house in two months' time. The deed was presented to the Taotai for inspection, and he in turn ordered the Magistrate to stamp it, if it proved to be legally secured. It was also ordered that the parties concerned should not be ill-treated.

After a few weeks, opposition began to appear, until the landlord and one of the middlemen were imprisoned. I urged their release, but failed in the effort. Before the two months had passed, all the gentry of the city and suburbs, headed by a Hanlin and ex-Governor, presented an accusation to the Magistrate against the purchase of property by foreigners, first, because, on the basis of the American Treaty, foreigners could not purchase property in the interior, and second, because the purchase of this particular property by foreigners would injure the geomantic influences of the city. Immediately the attitude of the Governor towards foreigners began to change.

I was then invited to three interviews with the Magistrate and two special Deputies. I was urged to make an exchange, and finally, acting for the mission, I consented to allow the officials or gentry to find an exchange on the following conditions: first, a piece equally suitable within the suburbs; second, a fair price; third, without loss or injury to the original owner of the property we had leased; and, fourth, a limit of one month. In case these conditions were not complied with, I insisted on the original property.

Within the month no exchange was offered. A few days before the end of the time, I referred the whole matter to the Taotai, but received no reply. On the last day of the limit, November 28th, the remainder of the purchase-money was turned over to the account of the original owner at a cash-shop; arrangements were made with the family that I could occupy one room; and the Taotai was informed by letter that I intended in the evening to occupy the house, and was requested to instruct the Magistrate to render help and protection.

In the evening, shortly after my arrival at the house in the south-east suburb, a crowd began to gather, twice ejected me into the streets and succeeded in knocking me about, till left prostrate on the ground in a half conscious state. Word had already gone into the city; my colleagues went to both the Taotai's and Magistrate's yamên, but failed in securing the least help. The local constable at last appeared, and assisted me to the house of a native Christian in the west suburb, the city gates all being closed.

My colleagues sought an interview the next day with the Taotai, but were refused. It was granted, however, in three days. The decision of the Taotai was, "we can suppress the people; but not the gentry. Not even the Governor is able."

After needed rest, I went to Peking, and in behalf of the mission requested the aid of the U. S. Minister on three things: first, that the landlord and go-between be released from prison; second, that a peaceful possession of the property be given, or a satisfactory exchange be made; and third, that the ringleaders in the riot be punished, and redress be given for assault and injury. All these points, with the exception of redress, were brought to the notice of the Tsung-li Yamên, and orders were issued to the Governor of Shan-tung. After waiting for nearly five months, and after repeated pressure from the Minister, a report was offered by the Governor in the month of April, 1888. This report made light of the injuries inflicted, stated that the landlord and go-between had been released, and that the matter of property could be settled by my taking back the amount first turned over, or half of the purchase price, and that search could be made for new property. The money had been collected from the gentry of the city, but I soon learned that the release from prison had been allowed only on the condition of transferring the property to the gentry at half the original price. The Minister again presented a despatch to the Tsung-li Yamên, reiterating the former points still unsettled, and insisted that the exchange must come from the officials, and not from the missionaries. He also recommended that on my return to Chi-nan Fu an interview be granted by the Governor himself.

Reaching Chi-nan Fu in May, I sought the expected interview with the Governor, but was refused. Furthermore, no consultation occurred with the Taotai and other local officials, till I had again secured the aid of the Legation, and fresh orders were issued. An interview was at last secured on the 1st of August, at the Taotai's yamên. By the request of the Governor, I was urged to postpone any action till after the great examination, at which time our difficulties would be satisfactorily adjusted. I presented arguments for immediate action, but the Governor made no change in his decision.

In the meantime further assistance was rendered by the U. S. Minister, and new orders were issued by the Tsung-li Yamèn in the month of September, looking to an exchange of property in the suburbs. It only remained to utilize the order as soon as possible after the Literary and Military Examinations. I likewise made out a formal claim for redress through the U. S. Government.

In the first part of November, the question came up in our Mission at Chi-nan Fu as to the advisability of purchasing a piece of open land in the country west of the city. The Mission of the whole province had sanctioned the plan of moving into the country, while among ourselves two of us opposed the scheme, at least for the time, and two others favored it. My colleague, Dr. Coltman, succeeded in negotiating for the purchase of the land west of the city, and the deed was presented to the officials for stamping. I likewise resigned from the official work in favor of my colleague.

Opposition soon arose from the gentry of the west suburb against the purchase of the land west of the city. Litigation followed, but once more the Minister interceded for the rightful possession of the new purchase.

By the summer of 1889, in the absence of all my colleagues from the city, I was again appointed to attend to the official business, and directed to urge the settlement of both the property case in the south-east suburb and that west of the city. For the next few months I kept up a persistent correspondence and consultation with the different officials. Through the action of the Minister, further orders were issued of a more stringent nature. I was urged to accept the settlement of the case west of the city and relinquish all claim to the south-east suburb property. In the name of the Mission, this proposition was rejected. The officials then promised to stamp the deed of the country property, but persisted in doing nothing about the older case. The deeds, as legally stamped, were presented to my colleagues on October the 27th, 1889.

In the month of November, 1889, I again went to Peking to seek the aid of the Minister in the settlement of the property case in the suburbs and my personal claim for redress, and also the punishment of the ringleaders of the riot of Nov., 1887. From certain letters which he had received, he was led to believe that the Mission was willing to relinquish the suburb case in lieu of possession of the property in the country. Such an inference was likewise imparted to the Tsung-li Yamèn, and so to the officials at Chi-nan Fu, though time and time again I had argued the contrary. The Minister refused to act further, till directed by the Home Government. He presented his reasons in a communication to our Mission, a copy of which was sent to the State Department.

During my absence an impression had begun to prevail among some of my colleagues that the land purchased west of the city was hardly suitable for building purposes, and for the time being all contracts therefor were held in abeyance. By a change which occurred in our foreign staff, it was agreed to resume the pressure for property in the suburbs. A united letter was prepared to the Minister, and through him to the Home Government, presenting the reasons for our course of action.

Early in the year 1890 a house in the city, heretofore rented by the Mission, was leased for a period of ten years at practically the selling price. The gentry of the city, on hearing of the matter, threatened to instigate a riot. As the place was near to the Taotai's yamén, the Taotai exerted himself to prevent any trouble, and, after the gentry were assured that the lease was not a perpetual one, the opposition ceased.

In the following months I was negotiating for a piece of land in the last suburb, and paid as preliminary expenses \$100. A stamped deed and tax certificate were all shown me to assure me of perfect legality. On further inquiry I learned that the whole business was a hoax. I had the parties arrested, and after imprisonment, punishment and much delay, the \$100 were refunded.

I likewise continued the pressure for a settlement of the old case in the south-east suburb, and also to search for new property. The officials, however, merely requested me to take back the money, and so close the case. I argued that if the money was accepted, I must use it for the purchase of other property, to be taken as an exchange, and also that the whole amount must be refunded and not merely the half. As the gentry had advanced half already, the original landlord was summoned by the Magistrate, beaten, intimidated and ordered to collect the other half. A portion remaining in the cash-shop was forced from him, but before more was done in the way of ill-treatment, the man died. The gentry then advanced the remainder, and in lieu thereof held the deeds of another piece of property belonging to the man in the country. I protested against all this management, but the official ears were dull of hearing and their hearts were hardened.

By the month of August, 1890, under instructions from the Home Government, the Minister again addressed the Tsung-li Yamén in regard to the settlement of our case. The reply in substance was merely this: the Mission in acquiring the land in the country had thereby reached a settlement, and as to the sufferings of the original landlord the statement of the missionaries cannot be believed. From thence on I secured no further action in behalf of the landlord's family. As to redress to myself for the assault in

the riot of 1887, a three years' delay had caused it to vanish into vacancy, except so far as to lead the officials to realize that no settlement had yet been reached. In the matter of property, with the consent of the Mission, the Minister informed the Chinese Ministers that we were willing, if necessary, to surrender the piece of property in the country, and that we desired other property in the suburbs. New orders were thereupon issued to the Governor of Shantung.

By the beginning of February, 1891, I had succeeded in negotiating for a thirty-year lease at selling price of a piece of land in the east suburb. Just about that time I was again requested by the Taotai to accept all the money which we had expended in the purchase of the house in the south-east suburb. I therefore drew the money at the Magistrate's *yamèn*, and the same day turned it over to the owner of the land in the east suburb. I soon reported to the Minister and the Taotai our new lease, and agreed, if no further opposition appeared, to regard all matters as settled in the peaceful possession of the new property.

Within the next few months an accusation was presented against the new transaction by certain men in the east suburb, and also by the adjoining neighbors. It was claimed that the neighbors had not been informed of the landlord's wish to sell, that he himself possessed no stamped deed, and chiefly that the erection of buildings would be injurious to the geomantic influences of the city.

The case dragged along till the month of July, when a new Taotai assumed office. I at once secured several interviews. He requested that we consent to the gentry finding an exchange within the suburb limits, and a piece that must be equally suitable to the Mission. The request was granted, and the limit to be four months. One of the gentry promised to search for an exchange.

The Taotai continued to urge on the gentry, and on Oct. 19th we were shown a low damp piece in the north-east suburb. The exchange was decidedly rejected, and on Oct. the 20th I presented the Taotai a letter, stating the reasons for desiring the land we had leased in the east suburb. About this time, through the action of the Minister, a new despatch had been received from the Tsung-li *Yamèn*. The Taotai held frequent consultations with either the gentry or myself. He gave the gentry half a month more, either to find an exchange or allow the possession of the property we had leased. On Oct. the 31st I was invited to a conference at the Taotai *yamèn*, with the Taotai, Prefect, Magistrate, two Deputies of Foreign Affairs, and also the two leading representatives of the gentry. It was agreed that if the land should revert to the Mission we should not build any high foreign building or dig out any ditch or gully,



which would interfere with the geomantic influence of the city, and also that, by the settlement of this case, all matters connected with the south-east suburb case would also be decided as settled. The school-house property in the east suburb could also be purchased, if so desired. The responsibility for avoiding any disturbance was placed on the officials and gentry. In the next few days I stated in writing all that was promised by us; and the gentry, after a full conference among themselves, presented a statement withdrawing their opposition with the above understanding. The deed for thirty-year lease was changed into one of perpetual lease and presented to the Magistrate for his official seal. He continued to delay both in stamping the deed and in issuing a proclamation, but after repeated pressure both matters were settled on December the 3rd.

On December the 7th, the work of building a wall around our property was undertaken. That day and the following there appeared a little opposition in the right of way, there being only a small path leading to the ground. On the 9th the opposition increased, and a riot appeared imminent, if we should persist in wheeling materials to our property. A gong was sounded by some of the turbulent ones and a crowd began to gather. I at once despatched a messenger into the city and had letters, according to a copy already prepared, sent to both the Taotai and Magistrate. They had gone to a banquet in the Governor's honor, but on hearing of the threatened disturbance they, the Prefect and one of the Deputies, accompanied by a large retinue, all came to the scene of trouble. The road was ordered cleared, and the constable was commissioned to negotiate with the respective land-owners for a sale of land sufficient for a cart-road. The terms were soon agreed upon, and a deed was made out and signed on March the 3rd of the present year, 1892. The building has been prosecuted without further hindrance; the Chinese officials have been properly thanked by both the Mission and the Legation; and the aid of the U. S. Minister has been duly acknowledged by the missionaries and the home Society.

It is hardly suitable at the present time to point out the mistakes which have been committed, and we therefore leave the account as the task merely of a chronicler, and not the reasoning of a philosopher. To sum up accordingly, I may add that in connection with the above business, I have addressed 31 letters to the U. S. Minister, 100 to the Chinese officials, and have had with the latter 95 personal interviews.

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*The Missionary Review.*

THOSE who guide popular and important movements in the West, trust to their periodical organ, more than to anything almost, to propagate their ideas now. Those who have carefully used magazines as evangelistic agents (some regularly examining the readers in the contents of the magazines), have found that the plan prevents stagnation when a native is at work in lonely districts; that it stimulates to fresh interest and zeal every time the paper comes; that it has been the means of starting fresh Churches; and that, when wisely used, it has been found more productive of good results than even the addition of one or more colleagues, while at the same time it is far more economical.

Those who know these facts are anxious to introduce good magazines far more freely in their work than heretofore. Many missionaries supply magazines to their native pastors free of charge as a continuation of their education, which are also given them free.

In the Missionary Review (中西教會報) we aim *especially* at helping native pastors and evangelists or catechists in their great task of guiding the native Church, and helping devout seekers after truth to find out the highest truth. The Editor carefully collects important Christian news from all parts of the world, and missionaries—European and American—contribute articles.

In order to increase its efficiency, we now propose in addition to have contributions from two special classes, viz:—

1. From those who have proved themselves most successful in China, and especially from the successful native pastors of flourishing missions.

2. From those who may not have had time or opportunity to establish Churches, but who have carefully studied the various historical successful methods of propagating new ideas in all departments that benefit man, especially that of religious and Christian truth.

By combining these two classes of contributors we may avoid errors which have shipwrecked many a good cause, for thus the united wisdom of the best in all missions will be reaped by each, and great blessings brought to China in a very short time.

But we wish not only to increase the efficiency but also the circulation of our magazine. Should the above plans meet the approval of our brethren, and each mission on an average were to order 100 copies, or if each missionary were to order 10 copies, then we would do our utmost to secure the support of the Christian public at Home so as to enable us to sell at the lowest possible rate.

We, the undersigned, most earnestly and prayerfully recommend the above to the consideration of our brethren of all missions, and will

be glad if those who feel interest in the matter will communicate at once with our Secretary, Mr. Richard, stating what part they will take in supplying articles, and what number of copies they are prepared to take, so that we may make the necessary arrangements at the earliest opportunity.

WM. MUIRHEAD.  
YOUNG J. ALLEN.  
TIMOTHY RICHARD.

SHANGHAI, May 27, 1892.

## Correspondence.

### MAHOMMEDANISM.—CORRECTIONS REQUIRED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In RECORDER, February, 1892, p. 59, note †. Koran and Forcan are different words. The former appears as 克而亞尼 (or homophonous characters.) Unfortunately it was omitted from the list, and now I am far from sources of information.

Koran, fr. Arabic *qara* (Heb. *kara*, cf. Neh. viii, 8) to write.

Forcan = The Distinguisher. Other names (I do not recollect meeting with them in Chinese) are: al Kitab, *the Book*; and Kalam Allah, *the Word of God*.

(T. P. Hughes. *Notes on Mahomedanism*, 2nd ed., p. 14.)

Ibid, p. 60. For "in ignorance" read "secretly" (暗幹的) opposed to 明幹的, "openly" ("done in open day").

„ p. 61, 理氣. For "mind and matter" read "matter" (i.e., literary matter).

Am very sorry these errors crept in, but I fear my MS. is not always

very legible. On the whole, I think the papers were wonderfully printed. I only observed one or two *slight* mistakes—"Imau" for "Imam" once or twice.

C. F. Hogg.

Y. P. C. E. S.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: One of the mightiest forces for the evangelization of the world, is the Christian Endeavor movement. Probably few missionaries are aware that C. E. Societies are strongly in sympathy with, and eminently aggressive in, foreign mission work. Eleven years ago last February, the first society was organized. To-day the number of the societies cannot be far from 20,000, and is constantly increasing. During a recent visit to America, I found in every society a strong interest in foreign missions. Every society was ready to do something, but the contributions to missions had been few, chiefly because the societies had no systematic method of giving. At the Indiana State Convention it was proposed that each member of every society give

two cents per week to foreign missions, and that each society send its money to the treasurer of its own denomination. The plan was adopted by the entire convention, and was afterwards adopted by many State conventions and subsequently by the International Convention at Minneapolis. Thousands of dollars have already been paid to the different denominational Boards, and a letter from Secretary Baer informs me that the plan promises to become an integral part of the C. E. movement. The C. E. Societies of the United States could support all the native helpers in India and China. Missionaries can help in this work by requests to C. E. Societies for funds in behalf of specific work. I found many societies waiting for an opportunity to support a particular preacher, teacher or scholar, or to give their money to some definite work under the missionaries' care. A letter from missionary to societies contributing to work under his care, would greatly encourage them and increase their knowledge and efficiency. In Canton we have two flourishing societies, and expect to have several more. Every member pledges himself to daily Bible reading, and to prayer, and to attend the regular church meetings. Every member is expected to take part in each meeting, as opportunity may be afforded. I shall be glad to furnish any one who may desire to organize a society copies of the pledge and constitution. The method of organization is very simple, and the good results soon become perceptible. I know of no better plan to stimulate apathetic

Christians. Seven societies of Christian Endeavor in China were reported last year by the United Society. I shall be glad if every Church having a C. E. Society will inform me as to the number of members and the denomination, that I may report the same to the Secretary of the United Society by July 1st. I am glad to say that Dr. Clark, President of the United Society, will spend a few weeks in Southern China in December. His visit will give a new impetus to mission work in C. E. Societies.

A. A. FULTON,

*Vice-President C. E. Work in China.*

CANTON, May, 1892.

A. B. M. U. IN SZECHUAN PROVINCE.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Are the anti-foreign reports and rumours spreading? Our experience in Western Szechuan goes to prove that they are. The trouble is of a dual nature. There is the exaggerated, distorted report of what took place last year down the great river. The crowning of that long series of outrages by the sudden destruction of foreign property at Ichang, made a profound impression at even this distant point. The tea-shops circulated their version of the affair, the people, ever credulous of the strange and exciting, believed, and suspicion was born of that belief. For the past few weeks we have been feeling a revival of that suspicion, and our position in consequence has sometimes been unpleasant. There was a report of "baby eating,"—the ghost that no one seems able to lay. It was cried on the street that the foreigners had bought a baby and

eaten it. There was excitement, and it appeared to need only a few more favoring circumstances to develop a good-sized trouble, as the city was filled with military students, and this is the step taken by our enemies to ensure those circumstances. One evening at dusk, a lad of sixteen came to the gatekeeper of our house and offered to sell a child to the foreigners through him, for ten thousand cash, the money to be divided so as to give the gatekeeper a respectable bonus. The lad went off with the understanding that the child was to be brought the next morning. The gatekeeper then communicated with us; we informed the yamèn, and in the morning when the child (a *boy* of seven years) was brought, we handed both him and his conductor over to the officials, it being their province to deal with such a case. They allured the boy to the yamèn with sundry promises, discovered who his father was,—a degraded member of the Ko-ti-hui (Ko-lao-hui it is nearer the coast),—gave him a beating, and finally issued a proclamation praising foreigners and warning evil doers. This we trace to the reports of down-river outrages.

The other trouble is native, and perhaps the more serious. While on a journey north of this city, a few days since, we met with a company of men, who are carrying on a propaganda against foreigners and foreign things in general. There were said to be ten in the gang, and they claimed to be under the special protection of the Viceroy. Their plan is to go to large towns and markets, erect a stand, make a

great show and noise, one or two preach their crusade and sell books at this central stand, the rest disperse among the crowd and distribute their little books (which are sold at three cash) all through the place. The printed matter warns the people against foreigners, who are said to aim at the sovereignty of the empire, among other sinister designs. The people are warned against foreign calico, foreign rice, foreign opium, and so on, at the same time they are exhorted to obey their parents (an instruction badly needed in these districts) and so on; thus the book can be called a "good book" and it sells readily. The first page says the publication is issued by an official of the second grade at the provincial capital, but the men themselves were said to come from a city nearer to this place. They intend to go south and visit the provinces of Yunnan and Kueichow after a prolonged tour in Szchuan. The public preaching is of a fiery and direct kind; foreigners are held up to odium, much to the delight of the farmers and peasants who are ever ready for the strange and unnatural.

Perhaps we see things larger than they are, but all these rumors indicate a drift—but whither? The country districts are being infected, as witness the fact that a man who is an inquirer here walked from a distant town to inquire into the truth of the rumors about us being spread around his native town, which does not lie on any main thoroughfare, being simply the centre of a farming district. To recognise facts does not indicate panic. The mea-

sures taken of the foreign community at Shanghai, Hankow and elsewhere, are wise; we pray they may be effectual in securing the desired end. Meanwhile, what? I know of nothing, hear of nothing,

but enlarging plans and hopes for the work in Szchuan. "God's in His heaven—all's well in the world."

Yours sincerely in His work,  
W. M. UPCRAFT.

SUIFU, April, 1892.

## Editorial Comment.

*The Editor having been absent from his office for some time, attending to his duties in another part of the field, finds it impossible to do anything like justice to Our Book Table. The department is therefore omitted for the present month.*

INFORMATION REACHES US that the Revisers are making good progress on the Union Bible. The Executive Committee, charged with making the necessary arrangements for an Annotated Bible, have had several meetings, and the process of selecting seven men to do the appointed work is now going forward satisfactorily. We cannot learn that anything is being done by the Committee on Notes and Comments on the Scriptures for general circulation, although the Editor has endeavored to stir up the matter. An impression seems to prevail that it is not worth while to carry forward this work until the first portion of the new version is printed.

PREACHERS OF THE GOSPEL, whether in China or elsewhere, perhaps need to be reminded that to regard sin with condemnation is not incompatible with true benevolence. When the woman who was a sinner came to Christ, she instinctively felt that "the highest sinlessness is also the deepest sympathy." But the art of reproving the guilty is not learned in any school of philosophy: it comes from vital union with Him who is the Lover of Souls.

THERE IS A DISPOSITION in China, as at home, to depreciate the office of the evangelist. And yet it is true that the evangelist must do his work before there is need of a pastor. In New Testament times great distinction was put upon this arm of service. Indeed, the twelve Apostles and the Seventy were evangelists. Paul and Barnabas were nothing less. Highly as we esteem the pastor and teacher, it seems to us that in any mission field the first aim, the prayerful and constant endeavor, should be to raise up men sent forth of God to be flaming heralds of the cross. If the missionary himself is qualified for this work, let him not doubt that there is for him no higher calling.

THE CONSTANT PREACHING of the Gospel and the diffusion in many ways of Christian truth throughout India, are perceptibly telling on that ancient stronghold of superstition. Three great cleavages in the Hindu system of idolatry,—resulting in the Brahmo-Somaj, the Sadharan-Somaj and the Arya-Somaj,—with the wide and popular growth of theism, are among the silent forces which are disintegrating Hinduism. We are told that the burning question in India to-day in all missionary circles, is not "How shall we multiply converts?" but "How shall we overtake with Christian training and instruction those who are pouring in upon us faster than we have the teachers by whom to take care of them?"

THE CHINESE MINISTER at Washington has expressed his deep regret that the House of Representatives should have passed the absolute exclusion bill, and the hope that the Senate would not follow this example. He believes that the effect of its final enactment would be the practical severance of the relations between the two countries. Americans will not be expelled any more than the Chinese now in the U. S. A.; but if they leave this country, they will not be allowed to return. The speech of Representative Hitt, Chairman of the Foreign Relations Committee in the last House, in opposition to the bill, showed conclusively that the proposed measure is wholly needless and mischievous. Even the friends of the bill applauded the sentiments of the honorable gentleman, at the same time deploring what they conceive to be the "political necessity" under which they act. Many of the leading home journals speak out plainly and indignantly on the subject, contending that the policy is wrong, and that, if carried out, it will prove to be morally and politically indefensible. It would appear that the action of the House does not express the sentiment of the country at large.

Later intelligence, reaching Shanghai by way of Japan, is to the effect that the exceedingly drastic anti-Chinese measure which had passed the House was negatived by the Senate. A stricter form of the old Exclusion Act has been by Congress enacted and approved by the President. The Chinese Minister announces China's intention of retaliating. It is hardly possible that American missions in China will be put in jeopardy by this turn of events; and yet there is some reason for apprehension, in view of the Minister's attitude, while it would seem evident that there is a measure of dissatisfaction on the part of the Imperial Government.

A CHINESE of the literary class in Fookien province, whose Christian character and attainments as a scholar entitle his opinion to much weight, pronounces against the use of *Yasu Chiao* (耶穌教) as the term either for Protestantism or Christianity. He claims that it is objectionable on account of a tendency on the part of the Chinese to couple the name of Jesus with the idea of a man-made religion,—a system of teaching that at best may be compared with Confucianism. It is but natural to suppose that every nation has its Sacred Teachers, and that to the people of this country Jesus is no greater than Mencius and Confucius. In his opinion, *Chiu Shih Chiao* (救世教) or, literally, the Doctrine of Salvation, conveys a vastly higher idea to the uninstructed native mind, and to all Chinese a much clearer and more definite impression. The suggestion contains a valuable hint for teachers and preachers.

IN A CERTAIN CITY of China, the centre of a large and expanding work, it was recently discovered that, to a less or more extent among the native Christians, there had come to be a habit of distinguishing two Missions each from the other by an expressive phraseology. The one was called *Shêng Ching Hui* (聖經會), descriptive of the method of preaching and general instruction, i.e., exalting the written Word; while the other Mission is designated as the *Shêng Shên Hui* (聖神會), or the Church that magnifies the office and work of the Holy Spirit. And this characterization is not far from the truth. The Chinese must be credited with a keen insight into the spirit and methods of the missionary body.

THERE HAS ALWAYS BEEN a large element of uncertainty in the published estimates of the earth's population. In 1866, Behm placed

the figures at 1,350,000,000. In the issue for 1880 of the *Bevölkerung der Erde*, the number had showed an increase of 106,000,000 in fourteen years. In the 1882 issue the estimate was placed at 1,434,000,000, or 22,000,000 decrease in two years. In the last issue—for 1891—the total population of the earth is given at 1,480,000,000, being an increase at the rate of over 5,000,000 per annum in the recent years. But this estimate is 3,000,000 less than that of Levasseur in 1836. These estimates are, to a very considerable extent, based on guesswork. In one instance the population of China was reduced at a single leap from 405,000,000 to 350,000,000. A general census of the Russian empire, according to modern and reliable methods, has never been taken, except in the case of one or two provinces; and there is not even approximately exact data for the population of China. In 1880, Professor Wagner found that of the total population in that year the estimates based on actual enumeration were available for only 626,000,000 out of 1,401,000,000,—that is, about forty-four per cent. of the total. In comparing two recently published estimates of the earth's population, we find a difference of 30,560,600. The following table, giving the area and population of the great divisions of the earth's surface, is taken from the *London Times*, and may be regarded as the latest and most reliable data:—

	Square miles.	Population.	To 1 Sq. Mile.
Europe*.....	3,766,860	357,379,000	94
Asia†.....	17,530,686	825,954,000	47
Africa‡.....	11,277,364	163,963,000	14
America§.....	14,801,402	121,713,000	8
Australia¶.....	2,991,442	3,230,000	1
Oceanic Islands.....	733,120	7,420,000	10
Polar regions ..	1,730,810	80,400	..
Total.....	52,821,684	1,479,739,400	..

\* Without Iceland, Nova Zembla, Atlantic islands, etc. † Without Arctic islands. ‡ Without Madagascar, etc. § Without Arctic regions. ¶ The Continent and Tasmania.

WE ARE IN RECEIPT of the Chinese cartoons and accompanying explanatory text, published at Hankow, which originally were issued in Hunan province in the interest of the anti-foreign propaganda. This "Complete Picture Gallery" contains thirty-two large colored pictures, all of them shockingly blasphemous in Christian eyes. The founder of Christianity is made to appear as a pig, his followers are depicted as committing the most horrible and revolting crimes. The inscriptions are calculated to inflame the Chinese hatred of foreigners in general. Ungrateful as the task must have been, the missionaries who were at the pains of reproducing this monument of heathen ignorance and malignant folly for Western information, are entitled to the sincere thanks of all friends of truth. As a result, there will be a more correct understanding in the West of the situation as we find it here; and one practical effect in China of this *exposé* is already apparent, in the stirring up of the authorities to take decisive action against the leaders of the fanatical movement which so seriously threatened the peace and welfare of the Chinese empire.

The editor of a leading home journal, who had received a copy of the Hunan cartoons, expresses his astonishment that this atrocious assault upon Christianity should be made by the representatives of everything that stands for civilization and high intellectual cultivation in China. To our mind the occasion for wonder is, that any student of history should expect a different result whenever in a heathen land the evangel of our Christian faith is antagonized by the spirit of Anti-Christ. That Christians should be represented as guilty of the grossest immorality and the most horrible and revolting crimes, is but a modern interpretation of the old Roman and Greek *animus*. Such evil imag-



inings come only from men of depraved heart and life. Civilizations do not necessarily conserve pure thought and high moral character.

AN INSTRUCTIVE FEATURE of the late troubles in Fookien province was the devotion of a few natives to their missionary friends in the time of peril and distress. Mr. Siek, teacher of the ladies, repeatedly summoned the magistrate and exerted himself to the utmost to protect them. When Dr. Rigg was on the road, pursued by cowardly ruffians who were beating him and tearing the clothes off his back in the hope of finding money, a native Christian from Kucheng bravely stood by him and attempted to shield the defenceless foreigner, and for his pains was severely beaten and then thrown into a pit of liquid manure. The Doctor afterwards met a former patient, who, seeing that he had no hat or umbrella, lent him his own, and learning that he had no money, gave him fifty cash with which to buy his breakfast. The riots of last year in the Yangtze valley present a story of fanaticism and savage cruelty, but the gloom of that sad tale is illumined by examples of human pity and sincere friendship. The mass of humanity about us, though ignorant and degraded, affords excellent soil for the planting of germs that cannot fail to produce the richer harvests of earth.

HERBERT SPENCER, believing that there is a tone of truth even in the falsest creed, is bold enough to summon the atheist, pantheist and theist, in turn, to appear before him for examination. In the analysis of conflicting creeds, he assumes to find a scientific method of harmonizing Yes and No in some higher unity. The "soul of truth," of which Mr. Spencer is the famed discoverer, consists in

an omnipresent mystery behind the visible universe, unexplained and unexplainable. This is the ultimate truth in which all religions are said to agree. Our philosopher confesses that it is impossible to avoid making the assumption of self-existence somewhere; but that assumption, in whatever guise it may appear, is as vicious as it is unthinkable! Such a barren conclusion is worth no more to the student of nature than is the Chinese legend of Panku. But this concept of New Philosophy, notwithstanding the self-negation, is of value, since it has conceded one link in the chain of theistic argument. Mr. Spencer confesses that there must be a "fundamental reality" underlying the universe. How can he be certain that this is "unknown and unknowable"? Whether it be unthinkable or not, it is the affirmation of reason that there is self-existence somewhere. Where that existence is to be found philosophy fails to discover. Theism, then, clearly has the right of way. The incomprehensible may be known as a fact, and the unexplainable is not of necessity the unknowable. The often praised "severe logic" which shows to a demonstration that we cannot know the infinite, is, after all, based on nothing more conclusive than the declaration of our modern Aristotles. We commend attention to this very simple logical formula: "If God be infinite, He can reach us; if not infinite, we can reach him."

A WRITER in one of the Shanghai dailies of recent date, opens a rattling fire on Protestant missionaries. It is an excellent rehash of stock ideas with which the China public have long been familiar. Candid readers are instructed,—for the old is ever new,—amused, and, in some particulars, convinced by his brilliant rhetoric; albeit we have here a specimen of modern phrasing that

could come only from one who is akin to the choice spirits of whom Shakespeare wrote,

My noble *gossips*, ye have been too prodigal.

We are impressed with the idea that there is a degree of misunderstanding as to the men whose characters are held up to view. For example, few of our readers will recognize a personality set forth in the following terms: He never laughs with hearty and spontaneous gusto; he seems oppressed with the burden of his own sanctity; his exterior is a prim and fastidious puritanism, covering an explosive zeal that is manifest on the most absurd pretext; he invariably belongs to some one of the narrower and sourer sects of Protestantism; he is honest but phrase-ridden (whatever that may signify); he pronounces anathema upon everything without the pale of his own little creed; his religious ardor is fierce in proportion to its narrowness; he sometimes retaliates with severity upon his critics; he even abstains from wine and the fragrant cheroot. We are not at the pains to put in an unqualified caveat; nor indeed is it necessary. And one cannot fail to notice with pleasure this candid attempt to offer the tribute of respect:

"Give every man his due. It would be cruel injustice to pretend that the missionaries are sanctimonious charlatans, or anything else but genuine, sincere, single-minded and conscientious workers. They are continually doing good in a hundred quiet and unobtrusive ways; wherever they go they set to the Chinese a high example of blameless and benevolent lives; and if only for familiarising every corner of the empire with the white man's face, we owe them thanks."

Missionary hospitals are assailed, although in terms that betray a lack of familiarity with the methods actually employed; and this benev-

olent and Christ-like work is condemned on the ground of what we must regard as the profoundly wise and philosophical plan of treating, not bodies or souls merely, but *human beings*. The disciples of Him who was the Great Physician, the Good Samaritans of our time, may calmly endure assaults of this nature when remembering—if for no other reason—that they have ardent defenders in such men as Sir Thomas Wade and others of like intelligence and observation.

This writer suggests that the cause of ill-feeling between merchants and missionaries is to be found in the "deplorable lack of discretion and the tinge of mild pharisaism that leavens the whole (missionary) fraternity." But is it quite fair and ingenuous to put all the blame on one side? Has it not become too much the fashion to speak of foreigners in this part of the world as if they were divided into hostile bands? If it be so, where is the need? Let each man pursue his calling, holding to his own convictions of right and duty, with charity for all and malice toward none, and let there be a united effort without reference to creed or sect or anti-belief in maintaining at least the common standards of morality in the face of a great heathen nation. It is said that there are many creeds among Christians in China; but the men that hold them get along very well together, and there is by no means the want of kindly feeling and sympathy on their part for their foreign brethren of the non-missionary class that is so often and so unjustly attributed to them. That they have little time for social recreation, that they are inevitably controlled by well-founded religious preconceptions, that there are certain evils practiced among foreigners in the East which stand rebuked in the presence of earnest and godly men, that the mistake is often made of blaming the whole

body of missionaries for the narrowness and indiscretions of the few, that the charge of possessing a "little creed" and "intellectual color blindness" comes not unfrequently from men who are themselves under the dominion of prejudice and imperfect knowledge, and whose mental perception in things religious is by no means free from chromatic aberration,—are

facts too often left out of the current discussion. Considering the almost extravagant praise, *i.e.*, "they set to the Chinese a high example of blameless and benevolent lives," etc., bestowed upon those who in the same breath are severely criticised, one may not inaptly quote the ancient maxim: *Ne Jupiter quidem omnibus placit.*

### Missionary News.

—Writing from the North River district, near Canton, in January, the Rev. J. Sadler mentioned that he was in the midst of one of the most terrible proofs of China's need of the Gospel,—a village war. Fruit and grain were being destroyed, and the fighting was going on day by day.

—The Rev. R. M. Ross reports that seven men are leaving the Society's college at Amoy for active Christian service in different parts of the field as preachers, teachers and colporteurs,—one of the latter "with special design to attract the educated classes." "This band of seven are as earnest and able a set of men as we have at any one time sent out from our college. We pray God to use them everyone, to live for Him and win souls."

—More than \$12,000 were reported to Rev. A. A. Fulton, of Canton, by Christian Endeavor Societies in America as a result of adopting his two-cents-a-week plan. Take one example of what is being done: The Ivorytown, Conn., Society, during the past year has raised \$41 by the Fulton pledge-book, the money to be sent to the Tungcho dispensary.

—Pastor Ling, of the American Board Mission in Foochow city, has for two years conducted a nightly evangelistic service. He is very active in the effort to reform

victims of the opium habit, seeking first of all to instruct those who come to him in the knowledge of the true God and the efficacy of prayer, teaching that the most effective method of recovery is dependence upon a higher power than human skill.

—On Wednesday, April 27th, the house occupied by the missionaries of the Church of England Zenana Society in Ching-ho, a city of Fookin near the southern boundary of Chekiang province, was attacked by a mob, instigated by the leading literary man of the place. Misses Johnson and Newcomb, after having been exposed to many insults, were rescued by the dilatory mandarin. The Emperor's proclamation, hanging in front of the house, was torn in pieces and burned by the infuriated people. But for the bravery and devotion of the ladies' personal teacher, they would in all human probability have suffered serious if not fatal injury. On May 11th the C. M. S. hospital and dispensary at Kien-king, not far from Ching-ho, were attacked and completely wrecked by a mob of hired ruffians in the pay of the leading literary man of that city. Dr. Rigg narrowly escaped a horrible death, and was severely bruised and shaken. His pluck and coolness, when facing the crowd, must have had a

fine moral effect. The protecting hand of God appears in the almost miraculous escape of these devoted workers.

—An English missionary in Singapore was surprised to find the church freshly whitewashed inside and out. Going in he found a Chinaman (a converted prisoner, a printer by trade), who had done this work at his own expense. His natural explanation was, "I did it to thank God."

—The Board of the Hawaiian Evangelical Association prosecutes its work among the natives of those islands, and also among the Chinese, Japanese and Portuguese there resident, most of them as laborers on the sugar plantations. The Association also sustains two missions beyond its own group, one at the Gilbert and the other at the Marquesas Islands. The entire cost for the current year is estimated at about \$23,000. Reports of a great awakening in the Gilbert Islands' missions, cheer the hearts of all. One of the missionaries devotes himself to labors at the Leper Settlement. It is proposed to establish a school there.

—The Rev. H. S. Phillips, of the C. M. S., has succeeded in occupying the city of Kien-yang, a large city in the north-west of the province of Fuh-kien. The Revs. H. C. Knox and H. S. Phillips went out two or three years ago as pioneers in those densely populated districts. They moved forward from the old central station of Kucheng to Nang-wa; and at that place Dr. Rigg has now followed up with a Medical Mission. Then Mr. Knox was invalided home (but he hopes to go back next year); and Mr. Phillips went forward again alone to Kien-yang. With great difficulty he succeeded in renting a Chinese house; but the unhappy landlord has been seized, beaten and exhibited publicly in an iron cage. On hearing of the opposition, a Chinese Christian book-

seller at Kiong-ning-fu started off and walked the forty miles in one day, in order to share the danger with Mr. Phillips. But later letters say that the outlook was more hopeful. The Rev. L. Lloyd has lately returned from a fortnight's visit to the Hing-hwa district, where, notwithstanding much persecution, there is a large increase in the number of adherents.

—The Rev. Dr. John L. Nevius, of China, has been spending a little time in the city, and has given much pleasure to his many friends. Recently Dr. and Mrs. Nevius were given a reception at the house of the Rev. Dr. and Mrs. Samuel T. Lowrie, at which a number of friends had an opportunity of meeting them. At the ministers' meeting last Monday, Dr. Nevius read an interesting paper on the "Phenomena of Spirit Possession, as observed by Missionaries in China," a subject to which he has given much personal attention, and concerning which he has made extended inquiries of other missionaries. Dr. Nevius thinks that these demoniacal possessions among the Chinese are similar to those which in our Lord's time afflicted so many people in Palestine. Dr. S. A. Hunter, also a missionary from China, spoke on the same subject, taking a different view, however, that the cases referred to by Dr. Nevius can be explained on medical grounds.—*N. Y. Evangelist.*

—Rev. S. A. Moffett, writing from Seoul, Korea, December 29th, 1891, says:—"The class of Koreans who can afford to use opium are already weakened by every kind of sensual indulgence; and now it appears that this worst of all vicious habits is to gain a hold upon them. I recently spent several weeks in the city of Ein-ju, on the Chinese border, and found that already this habit has gained an entrance, and is rapidly spreading. I learn, also, that in the

capital and in the port of Chemulpo the Chinese have established *joints*, which are patronized by Koreans, while the number who secretly use it is reported as increasing. With almost every other of Satan's devices to meet, we missionaries pray that this traffic may be stopped before it becomes one of the hindrances to the progress of the Gospel in Korea. Please add the voice of helpless Korea to those raised in favor of the suppression of the opium traffic."

—The *Missionary Review* says that Bombay has always been considered a hard field for mission work. The time was when the progress there was slow and the results were meagre; but that day is past. In a letter written in 1848, it was stated by the Rev. Mr. Hume that during nine years of hard and prayerful work, he had but twice had the joy of seeing any one brought into the Church from the heathen world. Of these two one had already gone back to heathenism, and the other was then an unworthy member of the Christian Church. At last a change came, and faithful work bore fruit. The number of Churches, of Christians, of schools and of Sabbath-schools, has, during the past fifteen years, at least trebled, and in some departments the work has multiplied fifty-fold. In giving, in Christian activity, in knowledge of, and in faithful adherence to, the Word of God, that Church in Bombay would be an ornament to any city in Christendom. On the average, those Christians give at least one month's salary out of the 12. Almost every member of the Church is actively engaged in preaching, in teaching, in Sabbath-school or in some kind of evangelistic work. The children and young people are constantly and faithfully instructed in the Bible.

—On Sunday, April 10th, we had the joy of baptizing (at Chen-khsien) and receiving into fellowship

two men and four women. One of the men was a Confucian scholar of first degree and a teacher of a boys' school, held in a temple outside of this city. His testimony was very clear and satisfactory. When asked about Confucian doctrines, he replied that "Confucius gave him no hope of his soul's salvation and that he trusted Jesus only." Among the women was a Mrs. Ts'ai, who is evidently a very *true* child of God. Since her conversion she has unceasingly prayed for her persecuting husband, who about three or four months ago threatened to cut off her feet if she came to our services. Her faith is rewarded, and now her partner in life has become partner of the "life more abundantly." Only a week before the baptism I was standing with him outside his house, and he said as he looked upon his son of sixteen years, "Oh that the Holy Spirit would influence his heart!" He in his turn has set to work and has been the means of causing (under God's blessing) a neighbouring old couple to make as clean a sweep of idolatry as he has himself. On the 13th instant we had the additional joy of baptizing an old woman of eighty years, the fruit of her son's prayers and devotion. I had only seen her once before her baptism (she lives away among the hills,) but found in her a simple and beautiful childlike faith.

God is evidently working among the people of this district, and we are expecting still greater things. All praise be unto the Triune God.  
—REV. ALBERT H. HUNTLEY.

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BIBLE DISTRIBUTION AT NINGHAI,  
NEAR CHEFOO.

For some time past I have been distributing copies of the New Testament gratuitously to any who appear interested in the Gospel. If you could see the general effect upon many of the people, it would

delight your heart. In this place, where only about three or four years ago it was difficult to get people to read the Scriptures at all, they are now eagerly read by very many, and I am sure none the less valued because they are given. Yesterday a man was here from a village some little distance away, who could repeat parts of the Gospel of John, and begged for a New Testament. Quite a number of persons I have met with, who read the portions, or Testaments, over and over again with evident enjoyment (*without* annotating as I much prefer,) and get a clear knowledge of the main facts of the Gospel history. "You won't go far wrong if you follow that book," says one. "The

more I read it, the more I like it," says another. The book is taking hold of the hearts of many who still, like Nicodemus, are afraid to openly confess Christ. I hear from various sources of numbers of boys, girls and some women and men who pray to God in their homes, who are still not among the members of the professing church, and also of occasions where their prayers have been clearly answered.

My own mind is that we rather need the Scriptures far more simply translated into colloquial than even the Peking edition. It is still much too full of "*wên-lí*" expressions for this part of China.—Rev. CHAS. H. JUDD.

## Diary of Events in the Far East.

May, 1892.

1st.—George Lemon, the proprietor of the Eagle Tavern, Woosung Road, Shanghai, shot by James A. Frame, the Deputy Marshal of the United States Consulate. Lemon, who is a colored man, died shortly afterwards. Frame is under arrest in U. S. gaol.

6th.—Collision on the Lower Yangtze. The S. S. *Peking* was run into by the C. M. S. N. Co.'s steamer *Fushun* during a fog. The *Peking* sank in about seven minutes; but all on board, about fifty people, got safely on board the *Fushun*, the bows of which were kept in the hole in the *Peking's* side until all were safe.

11th.—Attack on, and wreck of, the Church Missionary Society hospital at Kienning, in the Fuhkien province. Dr. Rigg narrowly escaped a dreadful death. Previous to this the English Zenana Mission house at Ching-ho had been attacked—the ladies being rescued by the mandarins. Both attacks were instigated by the literati.

14th.—Parliamentary crisis in Japan. The Ministry was defeated on the charge of interference with the recent elections.

18th.—After spending two days inspecting troops, etc., at the Kiangnan Arsenal, and receiving the visits of the foreign Consuls, the Viceroy Liu

K'un-yi came into the Foreign Settlements of Shanghai to pay return visits to the Consulates and the Municipal Council. On entering the Settlement north of the Yang-king-pang, his procession was joined by a guard of 24 European and Indian police, armed with rifles and bayonets, and four mounted Indian police. At the interview in the British Consulate Consul-General Hannen took a firm stand against the employment by His Ex. of Mr. Yü Sui-wan as his deputy in Shanghai.

20th.—A most interesting gathering of the missionaries and members of the community took place in the Court Room of H.M.'s Consulate, Newchwang. The meeting was called by the missionaries who have come from the interior to hold their Annual Conference, and the community and visitors being invited to hear the different addresses on the work done at the many stations occupied by missionaries; the room was well filled. Mr. W. S. Ayerton, H.B.M.'s Consul, occupied the chair and opened the proceedings with a neat little speech, in which he gave great praise to the missionaries as a body, expressing the opinion that if the conduct of all missionaries towards Chinese were like what was carried out in these provinces, there would not have been any necessity for the caution lately given by Lord Salis-



bury. The gentlemen who were called upon by the President to give their experiences, were: the Revs. Jas. Carson of Kuanchêngzû, John Ross, Monkden, T. C. Fulton, Monkden, James A. Wylie, M. A., Liaoyang and Haichêng, Dr. Dugald Christie, Monkden, the Rev. Dan. Robertson, M. A., Kirin, the Right Rev. C. J. Corfe, D. D., Bishop of Corea, including Shingking, and Mr. Duncan McLaren, chairman of the U. P. Church of Scotland. The speakers adhered as much as possible to the work done in their particular districts, and it must be admitted that the residents of Newchwang have never before had the pleasure of listening to such a lucid *exposé* of the intercourse between foreigners and natives.

21st.—Imperial Edict issued in connection with the memorial presented by H. E. Chang Chih-tung respecting the Hunan publications. Chou Han is to

be deprived of his official rank and placed under the strict surveillance of the local authorities that his future good conduct be secured.

—Banquet to Mr. Tong King-sing by the foreign residents of Tientsin, to celebrate his sixtieth birthday. In the address which was presented due notice was taken of his being the successful pioneer of steam navigation, mining and railroads in China.

26th.—Attempted hanging of Police Constable Madsen by wheel-barrow coolies outside the boundaries of the Settlement in Shanghai. Madsen had attempted to arrest a wheel-barrow coolie, who had no license, when the latter, aided by a large number of other coolies, set on him, and almost succeeded in hanging him,—several nooses being round his neck and he dragged to a lamp post. Madsen managed to escape minus tunic, watch and chain.

## Missionary Journal.

### BIRTHS.

- At Chinkiang, 15th March, the wife of Rev. C. F. KUPFER, of a son.  
At Tai-yuen-fu, the wife of M. M. WILSON, M. B. C. M., of a son.

### MARRIAGES.

- At Pao-ning, Szchuen, on 20th April, by the Rev. W. W. Cassels, B. A., Mr. MONTAGUE BEAUCHAMP, B. A., to Miss FLORENCE BARCLAY, both of the China Inland Mission.  
At the Baptist Chapel, Chinkiang, by Rev. R. T. Bryan, on 22nd April, Rev. J. E. BEAR, of Southern Presbyterian Mission, to Mrs. L. A. DAVAVULT, Southern Baptist Mission.  
At the Cathedral, Shanghai, on 7th May, by the Rev. H. C. Hodges, M. A., Mr. D. J. MILLS, to Miss E. CLARE; and Mr. GEO. DEFF, to Miss C. FITZSIMONS, of the C. I. M.  
At Chefoo, 11th May, Rev. W. B. HAMILTON, Presbyterian Mission, to Miss M. E. Woods.

### DEATH.

- At Wuhu, on the 10th May, of typhoid fever, the Rev. W. J. KNAPP, of the International Missionary Alliance.

### ARRIVALS.

- At Shanghai, 3rd May, Mr. Z. C. BEALS, wife and child, Miss E. VON GUNTEN, Messrs. W. CHRISTIE, W. I. BAKER, W. W. SIMPSON and G. H. MALONE, of the International Missionary Alliance, New York, for Wuhu.

At Shanghai, on 3rd May, Miss Woods, for American Presbyterian Mission, Shantung.

At Shanghai, on 16th May, Rev. J. H. LAUGHLIN, American Presbyterian Mission, wife and child (returned), and Rev. R. H. BENT, for Shantung.  
At Shanghai, on 17th May, Rev. F. C. MZIGS (returned), Foreign Christian Missionary Society, Nanking.

At Shanghai, on 25th May, Rev. G. L. MASON, American Baptist Mission (returned), for Hoochow.

### DEPARTURES.

- FROM Shanghai, on 5th May, Mrs. WILLIAMS and two daughters and Master CHARLIE ROBERTS, of the A. B. C. F. M., Kalgan, for U. S. A.  
FROM Shanghai, 10th May, Rev. J. & Mrs. HUDSON TAYLOR, C. I. M., for England.  
FROM Shanghai, 10th May, Rev. D. N. LYON, Soochow, and Dr. & Mrs. KERR, and Mr. COLMAN, Canton, for U. S. A.  
FROM Shanghai, 14th May, Rev. A. and Mrs. PHELPS and child, C. I. M., for England.  
FROM Shanghai, 31st May, Miss R. SMITH, for Japan.

### VISITING.

- Rev. THORNTON R. SAMPSON, formerly of the Missions in Greece, now Cor. Sec. of the N. Carolina section of the Presbyterian Church (South) visited the missions of his denomination at Soochow and Hangchow and departed or Korea and Japan 16th May.



